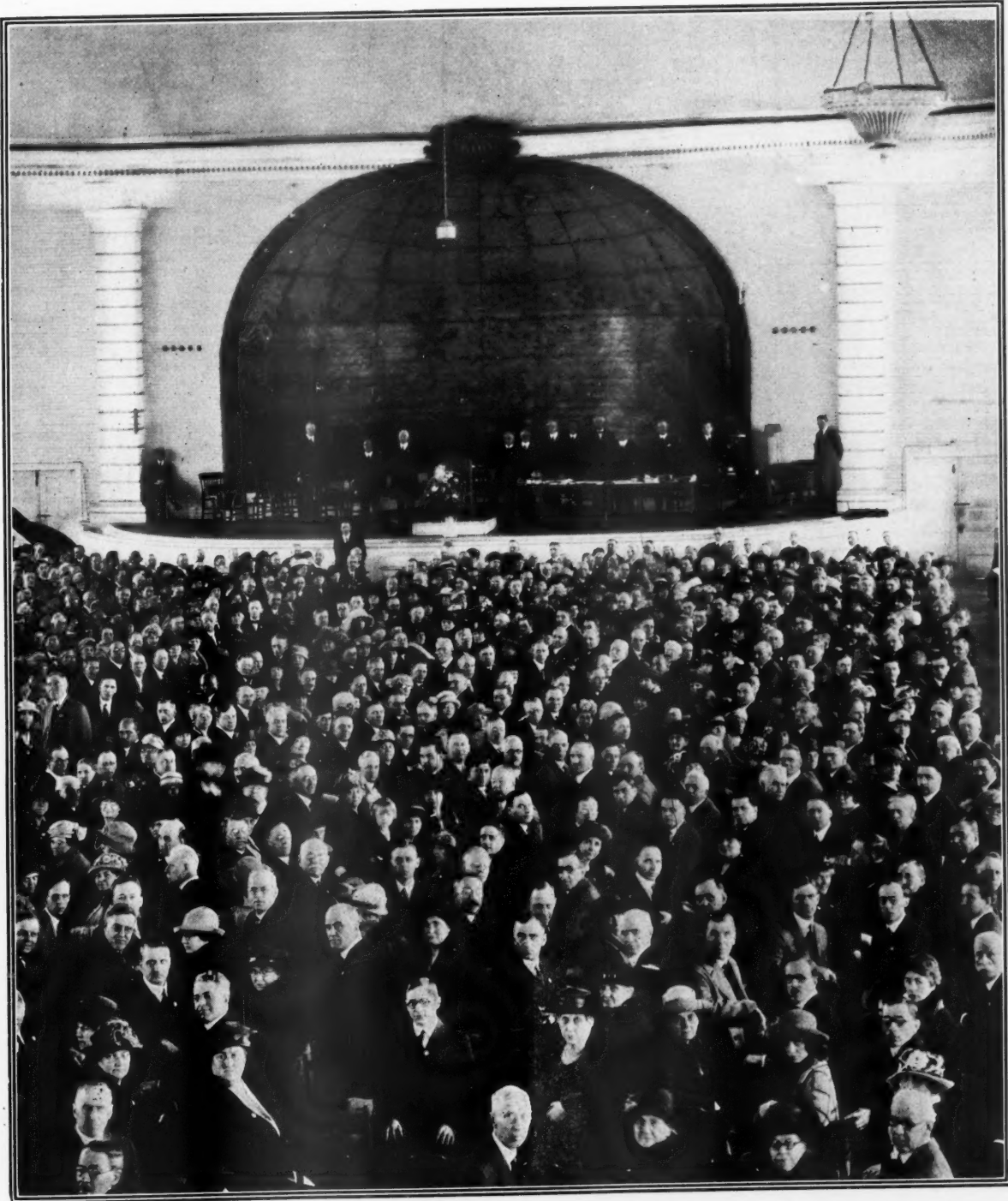


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MISSIONS



CENTRAL FRONT SECTION OF THE CONVENTION IN STEEL PIER AUDITORIUM, ATLANTIC CITY

JULY, 1923

Convention Number

Missions' Denominational Directory

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Question Box

(Answers in this issue)

1. What Department seems to be a kind of "omnium gatherum?"
2. How many Baptist churches are reported this year for Latin America, and what is the total membership?
3. On what Board of Managers is Rev. A. G. Lawson a newly elected member?
4. What anniversary has recently been celebrated in Tokyo?
5. Who spoke on "The Hope of Hopiland" at the women's meeting in Atlantic City?
6. What appointment has been received by Prof. T. S. Hsu of Peking University, China?
7. Who sent the condolences of Baptists to President Masaryk of Czechoslovakia, bereaved by the death of his wife?
8. In what society did each member "take a missionary to pray for daily so that we have a chain of prayer around the world?"
9. Who said at the Convention that the most important thing is a new vision?
10. In what countries of Europe is the Protestant Revolution especially apparent?
11. What Society had to "pack itself into a Monday session?"
12. Of 239 students in Bacone, how many are members of a Baptist church?
13. Who sent 329 gifts and \$50 in money to the children of India last year?
14. What was the total number of conversions reported in the Peters' evangelistic campaign in Cuba?
15. "I'll tell you one thing and quit"—who said that?
16. What is the financial goal set by the Convention for this year?
17. Who introduced the descriptive phrase "two-by-two" Christians?
18. Who said "We are building this whole program upon the basis of Christian Stewardship?"

PRIZES FOR 1923

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given).

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VOL. 14

MISSIONS

NO. 7

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

Address, 276 Fifth Avenue, New York City

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MISSIONS

VOLUME 14

JULY, 1923

NUMBER 7

The Atlantic City Convention of 1923



MISSIONS devotes practically the whole of this issue to the Report of the Northern Baptist Convention at Atlantic City. This is justified, if justification be necessary, by three reasons—first, because the Convention was worth it; second, because it was preeminently a missionary Convention; and third, in order that a fair and rounded view of the entire Convention may be contained in a single issue. This is in the interest of the reader as well as of ready reference and preservation.

In making the Report the Editor realizes that he has two objects to consider—the future historian and the present reader. He must not only present the facts accurately, so that Baptist history when written may have reliable sources to draw upon, but interestingly, so that the reader's attention may be held to the important matter in hand. While not noting every detail, the aim is to cover every important action, and to give the pivotal point of every missionary address, with such characterization as may be deemed appropriate. The ideal is so to picture the sessions as to make the reader feel, as far as that is possible, as though he had been actually present and participant in the great gathering of 3,500 representative Northern Baptists.

It is always understood that the chief space and stress belong to the great missionary causes which it is the special function of MISSIONS to further. We have given large place therefore to the really notable Home and Foreign Mission Days—days which led the old-timers to declare that this was like the old heart-warming anniversaries of the Societies, and the new-timers to feel that it was good to be there. MISSIONS has long pleaded for such missionary sessions of cumulative spiritual power. The program committee must have been impressed and gladdened at the expressions of satisfaction over Thursday, when the Home Mission Societies held joint sessions, and Friday, when the Foreign Societies in turn had right of way. The Publication Society had to pack itself into a Monday session, but did it well, and took congressional "leave to print."

The General Board of Promotion also had its day in court on Saturday after years of criticism and attack, largely undeserved. Its present accomplished chairman, Mr. Scott, stated a fact that was in itself revealing, when he said that this was the first time in the history of the Northern Baptist Convention that a session had been given over to the work of this Board. Think of it! The Board authorized by the Convention at Denver to conduct its \$100,000,000 campaign and to promote the missionary and educational interests of the entire denomination for five years, yet never adequately presented till now, at the beginning of its last year! But it was adequately presented now, from different angles, and we give it the place it deserves, as the best introduction to the last year's work of the New World Movement.

The Future Denominational Program was another matter in which we are all vitally interested. The full Report exceeds our limits of space in this issue, and we therefore give a full summary, showing wherein the program proposed and unanimously adopted by the Convention differs from the present one. For the same reason the Suggested Program of Activities proposed by the Board of Promotion for the current year, and also adopted unanimously by the Convention, will be given in September, at the beginning of the activities' season. The churches will not be left in doubt until then, however, as to what is suggested, for the Field Activities' Committee will have its literature in their hands betimes.

The usual departments have been curtailed but by no means lost to sight. This is an issue to be kept for reference—but to be read first. Carry the facts into the mid-week meeting from time to time.

We cannot quite remember when we have sent out a Convention Report with so much pleasure as this one, because all the proceedings seemed so worth while, so devoid of the unessential, so expressive of a common Christian concern for supreme Christian enterprises. It was hard on the reporter, conscious of limited space and fine "copy" material, but a tonic to the spirit all the same, and the Editor rejoices in the experiences of a great week in the denominational history. He has tried to share those experiences with MISSIONS' readers.



THE STEEL PIER BY DAY, ELECTRIC LIGHTED BY NIGHT, AND DELEGATES LEAVING IT

The Northern Baptist Convention at Atlantic City May 23 to 29, 1923

INCLUDING THE ANNIVERSARIES OF THE NATIONAL MISSIONARY SOCIETIES WHICH ARE AMONG THE COOPERATING ORGANIZATIONS—A CONVENTION THAT WILL BE HISTORIC FOR ITS ADOPTION OF A FUTURE DENOMINATIONAL PROGRAM AS WELL AS FOR ITS SPIRIT OF HARMONY, UNITY AND ENTHUSIASM

BY HOWARD B. GROSE



THE CONVENTION opened its sessions on a perfect May morning. The air was cool and bracing. The great sweep of the Atlantic, with no land between the Auditorium on the Steel Pier and Europe, stretched its deep hues to the horizon, while there was just breeze enough to send the waves in lines of white as they broke on the sandy shore. No one doubted that Atlantic City is an ideal Convention City by the Sea. The Auditorium, out beyond the surf lines, with its seating capacity of over 3,000 and its excellent acoustics, is the best meeting place the Convention has yet had, and it is a pity that the Atlantic could not be moved to the geographical center so that the Steel Pier might become the permanent home of the Convention. Every delegate was within walking distance, there were no automobiles to dodge or trolleys to take, to the inestimable saving of energy and time. And it may be said here that the beautiful weather was unbroken from the first day to the last, without an uncomfortable hour—something which I cannot recall in the many years of my anniversary experience.

WEDNESDAY, MAY 23

MORNING SESSION

The great hall filled rapidly, and the usual hum of friends greeting friends continued until at the appointed hour, 9.30, President F. E. Taylor rapped for order, declared the Convention in session, and announced the opening hymn, "All hail the power of Jesus' Name," which was sung with mighty volume.

After prayer by Dr. F. M. Goodchild, the report of the Executive Committee was presented by Secretary Bitting, who called attention to the main points. The budget calls for a total of \$31,300, which is made possible by the fact that there is no salaried officer, except the transportation manager at \$2,500. The report of Treasurer Frank

L. Miner shows receipts of \$39,957.31 for the year ending April 30, 1923, and disbursements of \$31,290.36, leaving a balance in bank of \$8,666.95. The Convention permanent fund now amounts to \$13,689.86. This announcement of one organization free from debt and something ahead met with hearty approval.

A telegram of Christian greeting from the 135th General Assembly of the Presbyterian Church of the U. S., in session at Indianapolis, was received with enthusiasm, and a response was ordered sent. President Taylor told of being present when 1,800 delegates to the Assembly met in the First Baptist Church in Indianapolis, of which he is pastor, and of the thrilling sight of seeing them at their opening communion service.

The welcome of Atlantic City was given in a breezy manner by Rev. T. J. Cross, pastor of Chelsea Baptist Church, an enthusiastic advocate of the resort which can care for any convention, only asking forty-eight hours' notice; which is able to accommodate 40,000 visitors at once; which is entertaining 200 missionaries free of expense at this Convention; and which, if the denomination is to have three places for its meetings, certainly in his opinion ought to be one of them.

New Jersey's welcome was extended by one of the State's best known and loved laymen, Mr. D. G. Garabrant, for long years on the Home Mission Board and a strong supporter of all missionary causes in state, nation and world. He paid a tender tribute to the late F. W. Ayer. Inviting the delegates to earnest consideration of the large tasks ahead, he said that with their Almighty Friend to aid there should be no discouragement. At President Taylor's suggestion, silent prayer was offered in memory of two eminent laymen who have died during the year—Mr. Ayer and Mr. Frank C. Nickels.

President Taylor then gave the annual address, which will be found in full on another page, and might with great profit be presented from all our pulpits as a faithful representation of the denominational position and achievements. It was listened to with intense interest,

frequently punctuated with applause as it unfolded the cumulative evidence of what has been accomplished against heavy odds, and frankly faced the criticisms and the future. At its close there was an ovation, and the delegates rose in appreciation of the devoted service rendered and the noble Christian character of their chief officer.

Secretary James H. Franklin of the Foreign Mission Society announced that on the next Sunday there would assemble in Tokyo a Baptist gathering to commemorate the fiftieth anniversary of our work in Japan. Great things have been done, he said, in leavening the life of that country with Christianity. He moved that a cablegram of greeting be sent to the Baptists of Japan, and this was carried with a vim.

Then occurred the one regrettable incident of this remarkable Convention—an incident without precedent or parallel in the long history of Northern Baptist gatherings. President Taylor, announcing the keynote address on "Thy Kingdom Come," had introduced as the speaker President Faunce of Brown University as one who needed no introduction, when a delegate pastor from New York mounted a chair at the reporters' table, immediately in front of the platform, and declaring that he rose to a question of personal privilege began a speech protesting against the appearance of Dr. Faunce on the platform, and demanding that he be removed from the program. By this time the great audience which completely filled the hall and which had been taken wholly by surprise, realized the nature of the interruption and broke into a storm of disapproval which drowned the voice of the protestant. The uproar continued, with ineffective attempts to raise points of order, until President Taylor, securing quiet, gave his ruling, in response to a point of order, that the speaker was the invited guest of the Convention, and as such would proceed to give his address as announced. Turning he said "Dr. Faunce," as the ruling was received with vociferous approval. As the President of Brown stepped to the desk he was greeted with long continued applause, which left no possible doubt as to the sentiment of the delegates regarding such an act of discourtesy to a guest of the Convention who was on the program by its invitation.

Proceeding as though nothing unusual had happened, Dr. Faunce gave an address of great power. Following that of the President, it raised the spiritual tone of the Convention to a high level, and its strong evangelical statements and its exaltation of Christ made a profound impression. We can only give an abstract.

PRESIDENT FAUNCE'S ADDRESS

After showing how the present age is beyond all others in the rapidity of transition, he said the political changes have been hardly more swift than those in scientific discovery and invention. But as a result of these changes of war and peace are we any happier, wiser or better than our fathers? It is true we have more—is it true that we *are* more? There is no sure answer to that question outside the Christian faith. For those who do not see Him who is invisible there is no hope. Those who possess that faith can never fail nor be discouraged. Let the earthly kingdoms falter and fall and crowns roll in the dust, so much the more eagerly and confidently we cry "Thy Kingdom come." We are here this week for nothing else than to pray and plan for that great end.

But what is the Kingdom we call "Thine?" It is not my Kingdom or yours, but His. What do we mean by it? Not mere economic progress, more comforts and conveniences, better wages or salaries or clothes. What is the use of traveling at 70

or even 200 miles an hour if we are as discontented at the end of the journey as at the beginning? What is the use of talking over a wire—or without one—if we have really nothing to say? The promotion of comfort is not the creation of character. To every nation that is boasting of mere accumulation of material comforts God will say at some great crisis, "Thou fool, thy soul is required of thee."

The Kingdom does not consist in ceremony or organization. Ceremony, useful as a symbol, is deadly as a substitute for experience. Organization is the expression of life but cannot create life. We live in an over-organized world, and may be devoured by our own machinery. Our great need is not more wheels and pulleys, but more life behind the mechanism.

The Kingdom is not metaphysics or abstract philosophy. We must have a philosophy and a theology, but these are not the Kingdom foundations. No, the Kingdom is not economics or organization or metaphysical, it is spiritual. God is spirit and His Kingdom is a spiritual domain. Wherever His will is done, there His Kingdom is set up. Wherever His will is studied, interpreted, applied and embodied in human lives, there His Kingdom advances and triumphs. Wherever God is, there is His throne; and since Christ is the express image of God, we rightly say in the unceasing Te Deum of the church, "Thou art the King of Glory, O Christ."

At the center of the Kingdom is a person and that person is our Lord. Without absolute allegiance to Him, the Kingdom in its highest form cannot exist. Let us speak plainly and unmistakably. Christ is to us not one of many teachers, He is the perfect revelation of the Father, God manifest in the flesh. We follow Christ without reservation and we follow Him forever. We yield ourselves to Him with no hesitation or scruple, and we ask nothing more in this world or the next than to know His will and to do it. As Dante said, "His will is our peace."

How do men and churches enter the Kingdom of God? There is only one pathway. When Christ first began to preach he uttered one great cry: "Repent ye, for the Kingdom is at hand." To repent means change your mind, and the one primal need of the chaotic world is a change of mind. But men say, "You can't change human nature." The fact is, human nature is the only thing that can be changed. We can't change the physical laws, but the loves and hates and purposes of men can be, have been, and must be changed. That individuals and nations have been changed all the world knows, and wherever men do change their minds and adopt the mind of Christ, there and there only is the Kingdom of God.

Hence the Foreign Missionary enterprise lies at the very center of all the prayer and labor of the church. Christ could not Himself leave little Palestine, but He said, "Other sheep I have which are not of this fold," and He commanded His disciples to go into all the world. He Himself overleaped all the barriers which are keeping men apart today, the barriers of race and nation and language. In His superb vision of the Kingdom, He said, "They shall come from the East and the West, and the North and the South," they shall come and sit down in the Kingdom of God. That is His vision, and may it be ours.

Then the speaker went on to show how the relations of men to one another must also be Christianized, and when we attempt that we face conflict. Do we dare to be Christians today? After dealing with industrial and social problems, he said the Kingdom must also come in the church life of our country. The supreme test of any church is this—do the men who enter the sanctuary find there the spirit of Christ? When He is absent many dissensions arise because the church has become eccentric—off its center. When He is absent the spirit of charity goes with Him, and all divisions bulk large and black. When the church has "the mind of Christ" that is better than all the endowments in the world. The Kingdom must also come in our education, which must be made more spiritual and personal, less machinelike and lifeless. There is no such thing as Christian mathematics or chemistry, but there is such a thing as a mathematician or chemist who is a Christian man. Education is not a matter of files, grades and diplomas, but the touch of life on

life, and the truest, highest life is that which shares the insight and purpose of the Man of Galilee.

His closing thought was that the most vital task today is to make the Kingdom come in international relations. Round applause greeted his statement that if, in this time when the devastated regions are in the souls of men and whole populations are flooded with a deluge of bitterness and hate, this great nation of over a hundred million can do nothing but observe, then it is playing for the first time in its history a cowardly part. Somehow the horizon of early Christianity has got to become the horizon of the nation. Christianity says, "The field is the world"—not my city, my state, my country. America will do the best thing for itself when it best serves humanity. We want not peace alone but international cooperation in the great tasks of helping the world, and the world, as Lloyd George said, is not a hemisphere but a globe. More than science is needed now. Only the religion of Christ can reunite the broken brotherhood of men and extinguish the smoldering fires of hate. Again the old question recurs, "Do we dare to be Christians in 1923?" The true answer is that we dare not be anything else. It is the Kingdom of Christ or the chaos of the devil, and the choice is clear. And in this very opening session it is a high privilege and duty to reconsecrate ourselves to the task of making "Thy Kingdom come." He closed with a tender personal allusion, saying his father had for fifty years been a member of the denominational organizations and he a member for forty years, and he rejoiced in the fact that the faith of the fathers, living still, should be transmitted still, in loving loyalty to Him who was, and is, and is to come.

The great audience, which had been deeply moved by the message, now arose and gave the speaker another convincing manifestation of its regard.

There was a season of prayer, after which the Convention adjourned to allow the State delegations to meet and nominate their representatives on the various committees—the nominating committee as usual being the chief center of interest.

AFTERNOON SESSION

This session was given to Convention business, reports of committees occupying the time, with the exception of an address by Dr. Avery A. Shaw of Brooklyn on "Not in Word, but in Power." The Kingdom, he said, is not a new rhetoric or philosophy, a new and more clever way of saying words, but a new dynamic. It is not a new map of the world but a new world spirit; not primarily a new social order but a new social atmosphere. And the Kingdom comes not by devising new schemes and clever phrases and vivid catalogs, but by the discovery, release and control of the power of the Eternal Spirit. He pointed out the peril to the preacher of catchy words, fluency, oratorical flights, emotional tones, allowed to replace diligent toil and genuine emotion. In our churches we need to remember that power is not in our programs or machinery or campaigns of evangelism, but in the double contact of its members with the Source of Eternal Power and with sin-sick men around them. Christian education has for its task to train and send into the leadership of democracy young men and women, not merely to remember and repeat correct forms of words, but with a kindling vision of an integrated humanity and a consuming passion to help realize it. In missionary endeavor we may find it difficult to convince the Orient of the superiority of our modern culture to their ancient culture, but we can take to them what they consciously lack, a living and loving God in Jesus Christ and a moral and spiritual dynamic without which their

advancing civilization will only mock their best endeavors. Not in word but in power. But there is a word that has power. "Thou shalt call His name Jesus," for it is He that shall save. When in common faith we invoke that Name, what power there is in it! An effective address, followed by a period of prayer that evinced the deep spiritual quality which made united action possible and easy.

A historical Report of positive value was made by the Committee on Baptist Service appointed a year ago, with Prof. Henry K. Rowe as chairman. The statement of the denominational progress and missionary achievements from the earliest days in this country is inspiring and should be widely distributed. The report was received and adopted, but how to get it read is the problem. We shall give some of it later and recommend that pastors send for it to the Secretary of the Convention, Dr. Bitting, who every year deprecates the expenditure of money for Reports that are printed but left undistributed. And of those distributed the litter on the convention floor told its own tale.

Much time was consumed at the opening of the session in getting the committee returns from all the States, and electing the nominees as the Convention representatives. It was voted that the nominating committee should report on Friday, and the election take place on Saturday morning, so that there might be a full body of delegates present.

EVENING SESSION

The program was skilfully arranged this year, so as to give the Missionary Societies opportunity to present their causes without the constant breaking in of Convention business. The first day was thus practically Convention day, with a program for the evening designed to be inspirational, in harmony with the general theme, "Thy Kingdom Come."

The evening worship, led by Dr. W. H. Harper, was a fitting preparation for the address of Rev. W. S. Cummings of Redland University, California, who spoke on "The New Crusade." This crusade is to follow the living Christ wherever He may lead. The church must see with the eyes of Christ. The primary and essential work of the church is to win men to Christ. He pictured what Jesus saw in lost man and in a loving and forgiving God. and gave five testimonies of men transformed by the power of Christ, evidence that would stand in court, evidence which supplemented the Word of God. That is the power of the New Crusade.

The second and closing address was on "Realizing the Ideal," by Rev. James McGee of Connecticut. In terse and pointed sentences he contrasted the different views with which men look upon the world and progress, and asked if we believe in the ideal of Jesus when He said the Kingdom of God is at hand. This is a moral world and no man can fool God. We're never going to get anywhere until we recognize that the only way to live is as Jesus lived, with His great, deep sympathy for humanity. We must have greater confidence in each other, both as individuals and nations. It is unthinkable, he said, that these millions of our people are going to fight any more wars, and he pleaded for the playing by our nation of its true part in the world, instead of playing a great game of drop the handkerchief, or of grab. The ideal will be realized only as we get right with the God of Jesus.

The Home Mission Day

THURSDAY, MAY 24

MORNING SESSION

This was Home Mission Day, and it was one of the best days the Home Mission Societies have had in many a year. The morning session began at 9 o'clock, with forty-five minutes for worship and a mission study class conducted by Mrs. Montgomery, who took up the theme of Japan, which is to be the subject for the foreign study during October, November and December. There were about 1,000 people present, and in spite of the largeness of the auditorium and the confusion of incoming and moving delegates, Mrs. Montgomery succeeded in awakening an interest and conveying an idea of what mission study may be made when a real teacher is in charge and in action.

At 9.45 President Taylor handed the gavel to Judge F. W. Freeman, President of the Home Mission Society, who was to preside over the joint session of the two Home Societies. The platform was filled with officers, board members and missionaries of the Societies, and as at the first session, the auditorium, seating over 3,000, was filled. President Freeman reminded the delegates that they were not in mass meeting but in each of two organizations, and his efforts to keep the two apart in their votes caused much quiet amusement.

The 46th Annual Report of the Woman's American Baptist Home Mission Society was presented by Mrs. K. S. Westfall, Executive Secretary, and received without reading, as it was to be interpreted later by Mrs. Orrin R. Judd. Then there was a Society shift and the Home Mission Society's 91st Annual Report was submitted by Executive Secretary Charles L. White and duly received without reading, as Dr. Frank A. Smith, a member of the Board of Managers, was to interpret it. In this way the year's work of the Societies is brought before the audience in an interesting and comprehensive manner, instead of the usual perfunctory reference to a committee to report when most of the delegates have gone home. The plan was followed by nearly all the Societies and commended itself for perpetuation. Dr. Smith's Interpretation will be found in full on another page in this issue. It was received with close attention and appreciation. (See page 412.)

Mrs. Judd gave a clear picture of the progress of the Woman's Home Mission Society during the year, in spite of the necessary reduction and consequent depression. She had a sympathetic hearing, and as her charming account is read on another page the reason for the warm applause will be seen. (See page 414.)

Rev. F. B. Palmer of Colorado was to have spoken on "A New Frontier," but it was explained that he was detained at the bedside of his wife who was critically ill with typhoid fever, the turning point of which was expected that very day. Dr. Bruce Kinney, a close friend and associate in missionary labor, offered prayer that if it be the Divine will, she might be restored to health. A telegram was sent to Dr. Palmer regarding the action. This was one of a number of incidents that showed the deep feeling and Christian sympathy of the body. It was announced next day in a telegram from Denver that Mrs. Palmer began to mend the day before and the crisis was apparently passed.

"Serving the Rural Community" was the topic of

Rev. Edward Derbyshire of Ohio, who was introduced as Doctor, but who said he was just a country preacher without that title. There is no essential difference, in his opinion, between the rural and the city work. Human nature is the same in both fields, and the primary work of bringing men and women to Christ as Saviour and Lord is the same. Both have problems of adjustment to meet. He described the success of the Rural Work Department in Ohio. Through this department and the secretary of the State Convention, he said, "we have the backing of all the forces in the State in the attempt to bring the rural churches up to the standard of the city churches."

INDIANS AND ORIENTALS

A living illustration of the results of Indian mission work was given when Mrs. Westfall introduced Susie Walking Bear, from the Crow Mission in Montana, as one who grew up in our schools. Beautiful and modest, she said that twelve years ago she came to the Mission school in Lodge Grass, and four years ago was sent to Bacone. "I hope to return to my people, to be a leader among them and teach them to live the way Christ wants us all to live." The applause testified to the appreciation of what such trained leadership will mean, and certainly many gained a new sense of the Indian type of womanly character.

The enthusiasm was increased as President D. B. Weeks of Bacone College told the story of the one school maintained by the Home Mission Society for the first Americans. It is a thrilling story and was told by a master builder who has had largely to do with the recent remarkable developments. Too good a story to be spoiled by a brief abstract, we shall give it to our readers later, with but a few sentences here. The fact, for example, that every dollar for Bacone came from the Northern Baptists till the first money came from the Indians. We must give more emphasis to the original Americans, not less to the new. We have a peculiar Baptist heritage in the Indians. Of 239 students in Bacone, 235 are members of the Baptist church. There's a fine Indian young man here this morning, he said, a fine athlete who is training for the Christian ministry. He has refused large financial offers to play ball professionally because of the call of God to preach. He gave incidents showing the Indian firmness and devotion to right, and told of the visit to Bacone of the Secretary of the Interior and what he said about the school and its students. When he closed by saying that he saw the justification of Home Missions in this school, the applause indicated that all agreed with him.

Interest was added by the introduction of a group of stalwart young Indian men, including the athlete and one a descendant of royal blood; followed by the presentation of a Kiowa Indian and his wife. These were inspiring object lessons—proof incontestable of the power of Christ to change and save.

Oriental missions on the Pacific Coast were then brought to our attention by Rev. C. R. Shepherd, General Missionary to the Chinese in this country, who spoke particularly of the new evil that has sprung up in San Francisco, in addition to the conditions of commercialized vice which still continue. Certain organizations—Tongs—have been engaged in the subtle persecution of our Chinese Christians because they refuse to pay tribute. The Tongs say, "You must, you shall pay." Much of

his time he said has been spent in protecting Chinese from these attacks, which make life itself unsafe. Now the Chinese Christians have risen in open rebellion and appointed a committee of ten to work with him in resisting the extortion. The Chinese Christians have agreed to insure the lives of these ten men for \$5,000 each, but when he went into the market to get insurance he couldn't get it. The Chinese Christians must have help. This is America, and the time has come to ask our Government to investigate this whole situation.

Dr. Brooks moved the adoption of a resolution regarding the injustice suffered by the 10,000 Christian Chinese in this country at the hands of the blackmailing Tongs, and calling upon the Government to investigate and correct the evils. This was passed by both Societies and referred to the Convention.

A Bible exposition by Rev. Samuel Macaulay Lindsay of Brookline, Mass., closed the session, which was one of deep interest. He contrasted the ideals of Nicodemus and Jesus concerning the Kingdom of God, and impressed the truth that unless a man is born of the spirit he cannot apprehend, appreciate or achieve the finer things of the spirit. Mr. Lindsay gave this new feature in the program a happy introduction.

AFTERNOON SESSION

Home Mission work among foreign-speaking peoples was the general theme for this session, with Mrs. George W. Coleman, President of the Woman's Home Mission Society, in the chair.

FOREIGN-SPEAKING PEOPLES

The first speaker under the heading "Where Races Meet," was Rev. Joseph Novotny of Prague, Czechoslovakia, brother of Madame Kolator who visited this country at the time of the Woman's Jubilee and made many friends. Mr. Novotny, who had been during the war in the service of the Y. M. C. A. in its welfare work, came to this country for rest and immediately took up work with our City Mission Society in New York, where we have a Czechoslovakian church. He spoke for his countrymen here, who greatly need our Christian influence and friendship. Soon after the Convention he was to return to Prague, to continue his ministry there.

Miss Carmela Rienzi, who has a most interesting history, spoke brightly of her work among the 800,000 Italians in New York City, her field of service. She said the Italian children in New York last year sent 329 gifts and \$50 in money to the children of India, as a result of their missionary teaching and generous spirit. Their motto is "All the children of the world for Christ." Miss Mildred Kaminskie described "Adventures in Friendliness," which proved to be the finest kind of Americanization work. Without friendliness and a sincere feeling of sympathy instead of superiority there can be no successful or helpful approach to people who dread condescension or patronage. A smile, she said, is the same in all languages. It was plain to see why such engaging missionaries as these should win their way to the hearts of the people.

The Russians in this country were represented by Prof. I. V. Neprash, of the International Seminary, who said they were in a peculiar situation here because of the situation in their own country. He made a plea for patience with them and for a better understanding, telling

how Methodist Bishop McConnell, by getting permission to see the 98 Russians put in prison in Detroit for deportation, secured their release by proving that they were sick in their souls, not anarchists or dangerous. He pictured the dark side in Russia. He had a letter from a leading church in the famine section, saying one-half of the members had perished, and the rest were preparing to die because they had nothing. Our help saved many. But there was a brighter side. The world never saw such a religious movement as is now going on. There were 15,000 converts in one district. Poor as they were, the Baptists fasted one day in the week to give to those who had nothing and looked to the Baptists to help them, for the sake of Jesus. The difficulty here as there is the money problem, but the Russians here gave \$30 per capita last year. The greatest need is for workers, and the Seminary is doing what it can to meet this demand. The American-trained preacher has more influence in Russia, because the people say, "He came from America and of course knows how to do the work." An effective address.

Then the Glee Club of Peddie Institute, a fine group of academy boys of whom Head Master Swetland has good reason to be proud, sang to the delight of the audience and of course were encored.

CHRISTIAN CENTERS

Dr. Eleanor A. Campbell, of Judson Health Center, a noble woman who might be making money in the practice of her profession but who heard the missionary call and is devoting herself to desperate needs and conditions in New York, described the remarkable work in progress on the west side below Washington Square, where there are unbelievable holes and indescribable slums. She said this was peculiarly a Baptist area. The conditions for children are hopeless. She pictured a three-room home for a family of father and mother and seven children, and of her harrowing experiences among the destitute and sick. The need of such work as Judson Center is doing was made painfully apparent. She told of the steady expansion of the health department, which is now in its own building, has its clinics, a budget of \$85,000, and is ministering to children, mothers, and even fathers. The Home Mission Society had joined to give the support needed, so that there is a day nursery and a summer home. She won hearty approval when she declared that God's sunshine should be the right of every life. The people among whom we work are foreigners, but they are here, they are ours, and we must regard them as Christ's little ones. As for Judson Health Center she said, the denomination can be proud of it. Every worker is a Protestant Christian woman. And in the leader of it the audience saw a living representative of her subject which was "Interpreting the Gospel through Loving Service."

Miss Blanche Parks of Providence, R. I., who is engaged in the establishment of a Christian Center among the Italians in that city, showed by concrete illustrations how the Christian Center opens the way to reach the people where the churches have gone away. Children flock around the teacher, and the children draw the others.

Dr. Charles A. Brooks, our Secretary of the Home Mission Society's Department of City and Foreign-Speaking Missions, said there were now 32 Christian Centers, with others in planning, and introduced Rev. J. M.

Hestenes, who has done an unusual work at East Hammond, Indiana, as the newly appointed general director of all our Christian Center work. In September issue *MISSIONS* has an article from Mr. Hestenes concerning his Americanization projects in Indiana. He said there are millions of children in the United States being raised in homes where they have neither Moses nor the prophets. These children are the real menace to our future. How are we going to reach them? He was not so much afraid of the foreigner as of these millions of boys and girls who were not being trained to respect law of God or man. The Christian Center is the only agency that can meet the situation. The churches are not dealing with it. They move out as a rule when this new population comes in. He illustrated from his experience how the Christian Centers are reaching the foreigners, young and old. Mr. Hestenes has the spirit and personality for this work, and was warmly received.

CENTRAL AMERICA AND CUBA

Then we were taken in thought to Central America, as Miss Louise B. Carter spoke on "Christian Education in Salvador." With fervor she pleaded for the place where America is narrow and the opportunities are broad. "If I could only make this great Convention see the field and the need," she said. Then she described the establishment of the first Home Mission school in Central America, which had grown in two years from 40 children to 186, and might be twice as large if another room could be provided. There are now three American teachers and one native teacher. Mothers came bringing their children and begging that they might be taken in. Children came pleading, "Let me sit on your lap," "Just let me be here, under your desk, out in the yard, anywhere, only let me stay in your school." It was hard to resist such pleas, especially when the governor said, "Teach what you please, and your religion," so glad was he to see the results of the Christian teaching. This was one more of a series of stirring talks direct from the fields.

And the climax came when Rev. Frederick J. Peters told the thrilling story of the great revival in Cuba, described by Mrs. Peters in June *MISSIONS*. "Showers of Blessing" indeed followed their evangelistic tour through the Island, which closed in Havana a fortnight before the Convention opened. He said the Home Mission Board had commissioned them to go but without salary. In five years of previous work among Spanish-speaking people 500 converts had been won. Now they asked God to give them 1,000 souls and this prayer was answered in four months. As a result of fourteen years' service in Peru 47 souls were won for Christ; when this campaign closed in Havana the record was 1,507 who had accepted Christ as Saviour. He said Mrs. Peters' singing had been a large factor in the work, and he wanted her to sing one of the gospel hymns in English and then in the Spanish translation. Mrs. Peters sang with appealing power, which proved what an effective aid she has been in the revival services. This closed the Home Mission part of a session of the most inspiring character.

FUTURE DENOMINATIONAL PROGRAM

No better atmosphere could have been created for the reception of the important report of the Committee on Future Denominational Program which was to be presented at this time. First came the report of the Committee on Place of Next Meeting. The chairman said

nine cities wanted the Convention—Colorado Springs, Columbus, Milwaukee, Philadelphia, Salt Lake, Seattle, Washington (D. C.), Wichita, and Atlantic City all the time (laughter). Considering only the interests of the denomination, the report recommended Milwaukee as the place of the next Convention. The report was adopted.

Then Dean J. F. Vichert presented the long anticipated report of what is known as the Committee of Fifteen, appointed at Indianapolis to prepare a program for the period following the close of the New World Movement, April 30, 1924. The reading was listened to with intense interest and frequent remarks of approval, and the applause at the conclusion was most significant. A number of suggested amendments caused the referring back of the Report to the Committee for consideration of these suggestions, but it was evident that its main proposals had the approval of the great majority of the delegates. Prior to the reference, an amendment to reduce the membership of the new Board of Missionary Cooperation—the General Board of Promotion under a new name—to 30 instead of 50, as proposed in the Report, was voted down by a great majority. Indeed, the number was later raised to 82, in order to give each State Convention and Standard City Mission Society a representative, with 9 members at large, all of whom are to be women. But this is getting ahead of the record. It was after 6 o'clock when adjournment came, and scant time was left for getting dinner and back on time to the evening session, set for 7.30; while the 5.30 o'clock college and seminary reunions announced in the program went by the board—not by the table.

EVENING SESSION

The Home Mission Societies had prepared a feast of riches for this session, fairly going beyond the point of mental digestion. Think of the array of talent—Dr. Worth M. Tippy of the Social Service Commission of the Federal Council, Hon. Charles H. Burke, Commissioner of Indian Affairs, Mrs. Luke Johnson of Georgia, Director of Woman's Work of the Commission on Inter-Racial Cooperation, and Dr. M. Ashby Jones of Georgia, a leading Baptist pastor of Atlanta and an orator of wide repute, who has thrown himself heart and soul into the work of improving race relations. Any one of the quartet could have filled the session adequately; two would have been a sufficiency; and here we had four, all with a vital message that held the great audience, thronging the auditorium, until well on toward 11 o'clock. But it was worth it. The oldest delegate could not recall a greater Home Mission program and day than this. Manifestly we can only characterize addresses which ought to be printed and read in full.

Executive Secretary Charles L. White presided. Rev. Benjamin Otto, City Mission Secretary in Chicago, led the evening worship while the audience was coming in—a consequence of the late adjournment already noted.

SOCIAL RELATIONS

Speaking on "Christianizing Social Relations," Dr. Tippy said this was inevitable because of the moral laws of the Sermon on the Mount. The problem introduced by the teaching of Jesus is the struggle for human life. It involves a change of heart in all who are concerned in the processes of industry. The church could be expected to

have a special interest in the toiling masses and all the questions affecting human welfare. When we learn to apply the laws of the Kingdom of God to all relationships in life; when the Christian spirit gets into these relationships and they are controlled by men who believe in their religion enough to live it, we shall go out into the tomorrow with confidence and behold the breaking of a new day for humanity.

THE INDIAN COMMISSIONER

Dr. White told of an interview which Dr. Brooks had with President Harding, in which the President assured him that the man he selected for Commissioner of Indian Affairs would be of the highest character and that during a Republican administration the Bureau would be conducted according to the highest standards. Commissioner Burke, who as congressman had served as chairman of the Committee on Indian Affairs came to the office after thorough experience and was a Christian gentleman of the highest type. He asked President Weeks of Bacone to introduce him.

President Weeks said that "we in Oklahoma, where the situation is acute, greatly respect and love the Commissioner for the enemies he has made." The Commissioner was received with great applause, and spoke frankly and informally on "The Indian Problem." He created laughter at the outset by saying he had lived in the West for forty-one years among the Sioux Indians. "My experience is that there are a great many people who know a great deal more about this subject than some who have had considerable experience. We all know how easy it is to find fault when we have no responsibility." He continued, in substance: You know that the Indian population is about 335,000, owning an estate estimated to be worth a billion of dollars. It is natural that there are those with greedy tendencies eager to have the government supervision removed, in order that they may more easily separate the Indians from their wealth. By their propaganda they often win even good and honest people to their support.

Emphasizing education as a foremost subject, and declaring that the government has a wonderful educational system and is making great progress, with 60,000 Indians in school and 30,000 of them in the public schools, he said: "I do not want to pass without a word of reference to the missionaries. I'm a friend of the missionaries. They were the friends that went among the Indians as pioneers long before the government spent a dollar for their education." This wonderful institution, Bacone College, has become one of the foremost in that part of the State, and it was a great satisfaction that he had been able to help somewhat in securing its endowment. He praised the effort to improve the Indian home life. He told how Congress had appropriated millions a year with success, yet there are several thousand children not provided with school privileges. He hoped the time would soon come when every Indian child would be able to go to school. He deplored the fact that many good people had been misled into cooperating with those who are seeking to destroy the protection now existing; said that as for the talk about citizenship, two-thirds of all the Indians are full citizens and the other third can be as soon as they reach the stage of responsibility. He explained the Bursum bill which sought to deprive the Pueblo Indians of their rights. Earnestly he invited cooperation, said the Bureau was ready to furnish infor-

mation, welcomed constructive criticism and advice, and would furnish safe conduct for accredited persons who wished to make personal investigation of conditions in the Indian Reservations. A straightforward, warm-hearted talk, it was thoroughly appreciated by a body that knows how much it means to have such a man at the head of a Bureau which is subjected to political machinations of the most insidious nature.

A LIVE WIRE ON RACE RELATIONS

One might as well try to report a lightning stroke as to report Mrs. Luke Johnson. Words in print bear little relation to the words that came pouring from her impassioned lips, with the southern accent, the blending of humor and pathos, the pleading tone, the charm of a personality inspired by a high purpose in the interest of the 12,000,000 people who, she said, unlike the more fortunate Indians, have no schools or decent homes. "A word of the inheritance mine in my father—a Methodist minister—who respected the personality of the Negro and saw in him a child of the one Father. He did the best he could in his day." She described the little group of men who in the days following the Civil War began to work on the race problem, but did not think then that women had any part in solving it. They found out differently later, when a group of 100 southern white women gathered and for the first time sat down with colored women. "Till then we knew the Negro in the kitchen and the slums, but did not know the Negro who had been raised up to leadership through the schools which you and other great denominations established in the South when we were down and crushed—and I must stop here and pay tribute to you." Drawing inimitable pictures of what was going on in the South to better the race relations, seeing the warning hand of the presiding officer, she said, "I'll tell you one thing and quit!" in a manner that convulsed all with laughter. It was of no use to try the calling down methods on her. She told of the anti-lynching campaign, and said "the women of the South are after the governors and sheriffs. Our gospel is a mockery unless we can apply it to the Negro." She closed with a personal story that caused as many tears as her witty sallies had caused laughter, and when she said the responsibility for the solution of this race problem rested on the Church of God, the wave of applause showed how deeply she had moved her hearers.

A GREAT PLEA FOR FELLOW MAN

And then after this intense period came another not less impressive, when Dr. Jones took up the topic and with burning eloquence drove home the truths which fit both North and South, for as he said there is no geography in this matter any longer. We should like to give this address in full, but can now only quote some of the sentences, which were punctuated with applause. With the signing of the armistice all the old antipathies instantly arose, and especially in the South. The Negro had played his part in the war as a man. Denied the franchise, he had fought for the franchise. Denied full liberty, he had offered his life for liberty. A group of us gathered in Atlanta and met an emergency there. We organized the South into neighborhoods—the best form of organization yet devised to solve problems. We took representatives of the best whites and the best blacks in each neighborhood, sat around one table and met eye to eye. That is the best way for a neighborhood or a

nation—let the best of each group look each other in the eye. Every propaganda of hatred emphasized the worst in each group. When I emphasize your worst I get it. Give the best in every man a chance for utterance and you get that. When we met in that way we became friends. I care little for any man's opinion of any race or nation. But tell me what he thinks of this man, as he has worked with him—that is of value. The tragedy is that the best of the whites and the best of the blacks are separated. Those who have made the most of themselves have been pushed away. We have now taken the first long step toward that day of appreciation of a man because he is a man, which is to realize the best.

The Negro race in America has a right to be judged by a Booker Washington. How can we know what the Negro race means until we go to Tuskegee—a little world created by a Negro? An exception, yes—but the best is always an exception. You can't get the best out of a people till you believe in their best. As long as we talk about dagoes and sheenies and chinks, and coons, we not only insult God but create an atmosphere of hatred in which the best cannot be realized. It's difficult for a race to believe in its best when all around are sneers.

We come together around that table and begin to talk not about abstract phrases but about that neighborhood and human relations, about inspirations, ambitions, anxieties and needs, about the women of the Negro race and motherhood, and woman's protection in the home and family. Consciousness of kinship comes only with the personal touch. We are doing this all over the South. That is, we are getting to be human. We are talking about Americanizing the foreigner, but first we'd better talk about humanizing the American. You can't teach a foreigner to love America till he loves an American, and he never will love an American till he meets an American who loves him.

A neighborhood is the one community in which you live. We are striving to learn the lesson. Over the other side they say "America lynches." You say "The South lynches." We admit it in some sections to our shame. But a community life has been poisoned for generations and an evil atmosphere has been created. However we are making progress. Twenty-six indictments have been found in Georgia. We are beginning to bring a sense of responsibility to our people. I am asking you to judge us by and to cooperate with our best. Have we found a way out of this race impasse? We hope we have, though we do not imagine it is a perfect way. We want to work together in this great cause which involves the Christian forces and the future peace and happiness of our beloved land.

It was a noble address, impelled by the force of a man who was doing what he talked about; who had braved criticism and misunderstanding and carried with him and his courageous associates the best sentiment of his own section, which still meets the race problem in its acutest forms, though the North will find itself facing the same problem increasingly as the Negro exodus from the South continues. That session will not soon be forgotten by the thousands who remained to the finish, and who dispersed slowly and thoughtfully. Such programs as this mean much for our country.

The lesson of the evening program is obvious. Our minds had been occupied with great themes and our hearts and consciences had been stirred by speakers with a message vital to us as Americans and Christians.

The Foreign Mission Day

FRIDAY, MAY 25

MORNING SESSION

This was Foreign Mission Day, and another program of compelling interest confronted the delegates and visitors. The bracing air made possible the draft upon the energies of the hearers, who were given no spare moments as the program parts pressed upon one another in panoramic procession.

After the usual period of morning worship and Bible study, at 9.45 Mrs. Montgomery took the chair and called the missionaries and officers and Board members of both the Foreign Societies to the platform, which was soon filled with a representative body. The 52d annual report of the Woman's Foreign Mission Society was presented by its President, Mrs. Montgomery, who gave its interpretation, which will be found on another page. She gave the financial results, which show that the Society, with its crushing debt of \$474,000 piled up in the last three years, has the heaviest debt of any of the participating organizations, though it had spent \$11,000 less the last year than was authorized and had never lived beyond its budget. Turning from the financial side she found much to encourage. Do not ask God to give us wealth, she said, for we have wealth, but to give us consecration.

President Abernethy then took the chair while the Foreign Society's 109th annual report was presented and received. On motion of Secretary W. B. Lippard a fraternal greeting was ordered sent to the Baptists of Sweden. Dr. Frederick L. Anderson, chairman of the Board of Managers, gave the interpretation of the Report, which will be found with the others in another part of this issue. It was marked with applause at many points, with especially loud plaudits at the announcement of the reduction of the debt from \$914,000 to \$661,000—the least that the Society has been behind since May, 1919; and at the number of baptisms—17,000—the largest in the Society's history for any one year. His closing exhortation to go forward with a fresh hope and a new zeal met with hearty response.

FROM ASSAM AND CHINA

Two brief addresses by missionaries followed. Miss Linnie M. Holbrook of Tura, Assam, a teacher evangelist, drew two most interesting pictures—one a bit of darkness, with its head-hunters coming down from the hills to the market-place; and as they passed her bungalow she prayed, "O God, touch the hearts of the people in America that they may enable us to reach these people who need Christ." The other, a bit of light—a convention of our Christian people. She watched them come in, 2,245 of them, including 900 women, some of whom had traveled five days. She heard them sing, "My Jesus, I love Thee," heard their prayers, saw them at the Lord's Supper, and realized with joy that they represented 20,000 Christians in Assam; also that they were the children and grandchildren of the head-hunters, demon worshippers till redeemed by the blood of the lamb. She described vividly the Christian homes, the new life, and asked, "Does it pay? Has it not paid you? If not, why not? What are we Baptists of the North going to do? We began well, what hath hindered us? We will do well,

won't we?" This appeal, with a fine feminine touch, drew forth a round of applause.

Dr. J. T. Proctor, of China, one of our statesmen missionaries, packed his few minutes with facts regarding our work in East China Mission, with its 101 American men and women and 566 Chinese workers, many of the latter poorly trained. He explained the inseparable connections between our work and that of other denominations, seen in the Chinese Council, and said a science of missions is being developed which will make all experience available to all missions. We Baptists are making our large contribution. The supreme need is for a Christian leadership, hence every Mission must furnish educational facilities for men and women. He spoke of the fine work of Ginling College for Women. The rebuilding of missionary work is going on. They were not only reorganizing the old provincial council and giving it Chinese leadership, but organizing districts with Chinese district pastors. His associate was a native, and three years from now he hoped would be introduced as the first General Secretary of the East China Mission—the post now held by himself. A fine close to the Foreign Mission morning.

CONVENTION PROCEEDINGS

At the beginning of the session President Taylor announced that one of the delegates, Dr. Straton of New York, had been called away by the serious illness of his daughter in Georgia, and offered a tender prayer for her recovery, suggesting also that a message of sympathy be sent. It may be added that next day, when the death of the little daughter was announced, a message of condolence was also sent by the Convention. Dr. Bitting said that Dr. Levy, the Recording Secretary, had been suddenly called to his home in Pittsfield by the death by accident of a woman who had for many years been attached to his home, and a resolution of sympathy was sent. These incidents manifested the quick Christian sympathy of the great gathering.

Chairman Cassidy of the nominating committee presented its report, to be acted upon the next day. Hearty applause greeted the nomination for President of the Convention of Corwin S. Shank of West Washington, a leading layman of the Pacific Coast, from the first identified with the Convention and serving on important committees, and elected first vice-president last year. Each name was greeted with applause, and the committee had evidently voiced a general sentiment. The full list will be found on page 431.

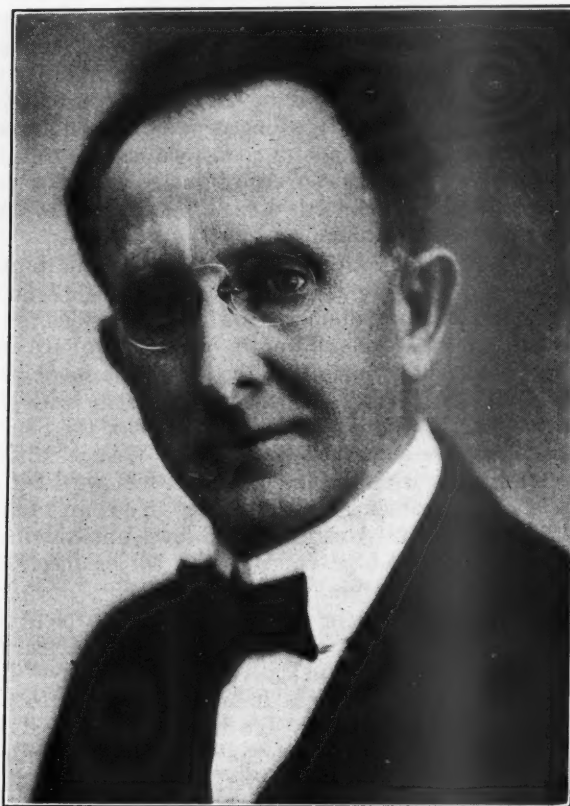
Dr. Lindsay gave another Scripture exposition, based on the story of Jesus and the Woman of Samaria, drawing from it the lesson of the miracle of regeneration. We need a religious revival, he said, which will regenerate the lives of the people as the life of this woman was regenerated by the Spirit of God, and he asked the people to pray that such a revival might begin right there in Atlantic City in this Convention.

There was yet one more item, though long after the closing hour. The Southern Baptist Convention at Kansas City appointed six members to bear its fraternal greeting to the Baptists of the North. The spokesman of the delegation was Congressman W. D. Upshaw of Georgia, noted both as humorist and politician, and a radical enthusiast for prohibition and law enforcement. He brought his greetings in his own characteristic way and kept the people laughing at his sallies. There was no doubt as to the sentiment of his hearers when he declared

that "We shall not have a man in the White House who stands on a beer keg or a wine barrel." In this connection it may be said that the Convention passed unanimously a resolution offered by Dr. Clarence A. Barbour asking Governor Smith of New York, in loyalty to the Constitution and in behalf of law enforcement, to veto the bill repealing the Mullan-Gage law.

AFTERNOON SESSION

This was a continuance from 2 to 4.30 of the joint Foreign Mission program, Mrs. Montgomery presiding. Messages were brought by ten missionaries from the field,



CORWIN S. SHANK
PRESIDENT NORTHERN BAPTIST CONVENTION

who by the lateness in beginning due to the lateness of the morning session in adjourning, were restricted to eight minutes each, but demonstrated how much could be said in that time provided all introductions were omitted and the work of the fields was tersely presented. When time was up Mrs. Montgomery rose and stood beside the speaker, and seldom had to do more than that; but in one instance she had fairly to carry the over-timer away, to the great amusement of all. A most creditable showing these consecrated servants of Christ made, not only in message but in the personnel which counts for so much whether at home or abroad. We were proud of our representatives on the front lines. Some were from one Society, some from another, but one would not know that save for the introductions by the different secretaries. The work is one and the workers are at one in the common cause. We have made great progress in missionary unity since MISSIONS was born in the year 1910.

MISSIONARIES' FIELD DAY

First came Rev. I. Brouillette, in charge of our work in France since the war. He told how through our Baptist aid, the farmers had been helped to get new tools, how schools had been opened and 1,200 war orphans cared for; how centers of relief were visited by thousands who received help and encouragement; how many mothers and young women had been sent to sanitariums; but more interesting, how the social service centers were bringing the children and their parents within reach of the gospel power. Readers of *MISSIONS* will remember the recent sketch of this work with illustrations. Mr. Brouillette closed within his limit.

Dr. J. H. Oxrieder, speaking for Bengal-Orissa, said advance steps had been made: 1. In Indian leadership. Three stations—Santipore, Chandbali and Bhadrak—have been placed in the hands of Indians, who have full supervision and are doing good work, receiving a valuable training. 2. In school work. We now have two high schools for boys and hope soon to have one for girls. Teachers are becoming better qualified; we can now secure Christian teachers for the higher branches and put our schools on a Christian basis. We must have a better grade of teachers, preachers and Christian workers, and our schools must furnish them. We can never expect the heathen or government schools to give us the type needed. Many more girls are being reached through our schools and zenana teachers, which helps to spell success; for when we reach the mothers of India and they accept Christ, India will not be far from the Kingdom. 3. Evangelistic. All money now received from Indian or foreign sources for evangelistic work is handled by the Evangelistic Board, elected by the Indian yearly conference and made up of six Indians and three Americans. Thus we are teaching Indians how to manage men and money matters as well as the future work of the Indian church. Two traveling evangelists have been appointed to assist the churches. New work and churches are being established and new buildings completed. As for India's needs, men are sorely needed. There are 5,000,000 people in my field and 2,000,000 in the next field (Balasore), with opening doors for a great work, but no men to enter. Two men are urgently needed for evangelistic work. Midnapore has 2,000,000 people, and but two single ladies, and one missionary occasionally to come and look after the work. When will the Christian people awake to the spiritual needs and opportunities of the world? If we're ever going to win India and China and Japan, we must have men to go out among the people. Pray for the men and women for India.

Miss Harriet Price of Kemendine School, Rangoon, Burma, said the Woman's Society is engaged in the work for boys and girls. She gave the figures to prove that in the education of boys particularly the proportion of schoolboys from Christian families is much greater than that from non-Christian families, and increases as one goes higher in education. This is a cause of worry to the Buddhists. In our schools girls who have not yet become Christians are permeated with the Christian spirit, for the schools are evangelistic and have special services. Their outreaching influence is widely felt.

Rev. Charles Rutherford of South India said the Telugu Mission is no longer a "Lone Star" with only a missionary family in a lonely station, but is now a brilliant constellation of 29 stations with over 120 missionaries. His touches of humor and gift of description were

fully appreciated. The address was too closely woven to be abbreviated. Here is the closing thought. "If God hadn't called us we wouldn't have gone; if you hadn't sent us we couldn't have gone; but you and we, working together with God as chief partner, are accomplishing the seemingly impossible in Telugu land. May God richly bless you as you carry on."

At this point the singers from Shaw University were introduced and entranced the audience with their rendering of the Negro spirituals. They sang "I ain't goin' to study war no more," with the melody that no other race can equal or imitate, and Mrs. Montgomery said she wished all America could sing those words and mean them. It was gracious to put this Home Mission feature into the Foreign Mission program, as the boys did not reach Atlantic City in time for the Home Mission day, and they sang again in the evening.

Miss Ruby Anderson of Sendai, Japan, said one of the biggest things in Japan was the Christian Conference. The work in two of the northern fields, Morioka and Sendai, formed her theme, and she told of the great gladness there because of the new dormitory which made it possible to accept more of the eager students. If anyone doubted whether Christian missions were worth while there, she asked such an one to suppose Japan had no Christians, and see what that would mean.

Rev. George E. Waters, of Ashmore Seminary in Swatow, China, said Swatow had been put on the map not only by earthquake and typhoon but in spiritual matters as well, because of redeemed lives, opportunity for the enlistment and training of native Christian leadership, the potential significance of a Christian China in the world of tomorrow, and the glorious privilege of having part in the growth of a Christian church.

Rev. J. E. Moncrieff of West China Mission in the province of Szechwan, most remote, he said, of all the ten fields in which Northern Baptists are doing work, told of the progress made the past twelve months. Chinese leadership is developing, and he cited the cases of Mr. Yu Gin Weng, who gained a new spirit and enthusiasm as a result of the National Christian Conference; Mr. Liu, who after at first refusing, has accepted a hard task as head of Monroe Academy at Suifu; and Mr. Donald Fay, graduate of Rochester Seminary last year, who was ordained to the ministry on his return to West China, our first Chinese worker to be so ordained. There is a growing sense of responsibility and spirit of service among the laity as well. He mentioned significant achievements which marked the year.

When Dr. Catherine L. Mabie was introduced as a medical missionary who had given more than a quarter century of service in Congoland she was received with a genuine tribute of admiration. She contrasted conditions in Belgian Congo twenty-five years ago with those of today. Then the Belgian atrocities shocked the world; today the Belgian Government is giving a good administration. Then there was not much brotherhood; she remembered one Sunday when there was no meeting because the Christians on one side were going to fight the Christians on the other side over some little thing; today great groups meet in harmony. She told of the trials which the churches there are passing through, largely because of imperfect knowledge and fanatical leaders. The need of new workers is pressing. We ought to reinforce the Leslies, who have been out thirty years and are sorely overworked. There are no missionaries at

Kimpese. Our educational work must be strengthened if we are to train native leaders. She closed with a plea to wipe out the deficit this year. Dr. Mabie is an example of an overworked missionary. She is going back this summer, but her friends feel that she is not really fit physically to go. To this she says that the call is too great and she must go.

Rev. J. E. Geil of Banza Manteke described the wonderful mass movement, the outgrowth of the seed sown by the pioneer missionaries. The movement halts for want of workers. He told of an old chief who came begging for a missionary. There was none who could go, and when the advice was given, "You must look to your kind Heavenly Father," he replied, "We don't know Him. My people don't know Him. What are we to do when we are sick? I'm here to ask you to give us a missionary. All my chiefs want you to give us a station. Tell your people at home of our need." And so he brought the message direct to them.

Rev. George J. Geis of Capiz, represented the Philippine Islands. He told of the special efforts to give the people the Bible, of which they had been deprived by the priests. With the aid of the deacons and others in the churches they had visited the 28 municipalities and going from house to house had placed at least one of the Gospels in every household. The American Bible Society had made this possible. Thousands of New Testaments have been sold, and the Bible is now being read by the common people, who as a result are inviting the missionaries to come and preach the Word. The national spirit has entered the Christian churches, and at the last annual convention it was decided that each church make at least four contributions during the year for the support of the general workers, and aim to lead 100 persons to Christ. The youngest church was first in fulfilling that pledge. Our two hospitals are making a fine record. Union Hospital in Iloilo commands the respect and patronage of the leading people of Panay and Negros Islands, and is crowded with patients. Last month our Hospital at Capiz graduated its first class of seven nurses. We shall give the rest of this instructive account in a later issue.

Rev. C. E. Chaney of Maubin, Burma, emphasized the two words Victory and Opportunity in his field. Judson stood discredited, refused permission to work at Rangoon; now the Judson Memorial spells victory. The Christian Church has been planted in the very heart of the old Buddhist capital. Graphically he pictured the gathering of 2,000 Baptist delegates in Buddhist Mandalay, who rose and sang together in all their different tongues the one song of redemption. We have now over 1,000 churches, and schools with over 30,000 boys and girls. Opportunity? The Buddhists have lost their corner in education as in government. Never before was there such opportunity to win them.

Rev. S. W. Cummings of California was introduced as a representative of the Foreign Mission Society who was soon to start on a mission to Esthonia and Latvia. Then this field period closed with some thrilling words from Dr. W. E. Witter, who with his wife has just returned from Assam, where he has done a remarkable work among the university students. He said over 700 young men had been coming to his home in the past eleven years. He brought an invitation from the Assam Christians to hold the Northern Baptist Convention in Assam. "Come to Assam!" he repeated with an enthusiasm that at last

brought the audience to its feet in response to his appeal. The eight-minute talks were all effective.

FINANCE COMMITTEE'S REPORT

The Convention taking the session at this point, the Report of the Finance Committee was presented by D. C. Shull, its chairman, who has served many years in this responsible position. It contains the operating budgets for the year, and the debts and underdrawings, so that study of it will show clearly the exact financial situation and the amount needed to close the New World Movement period with a clean slate.

OPERATING BUDGET AND OBLIGATIONS

The Finance Committee recommends to the Convention for its approval the following operating budget for the fiscal year 1923-24:

	Share First Distributable \$7,000,000	Total Approved Budget
A. B. Foreign Mission Society.....	\$1,148,350	\$1,446,215
Woman's A. B. Foreign Miss. Soc'y..	408,660	502,327
A. B. Home Mission Society.....	508,410	698,879
Woman's A. B. Home Miss. Society..	310,100	375,000
A. B. Publication Society.....	187,390	245,562
M. and M. Benefit Board.....	548,450	737,865
Board of Education.....	120,050	127,500
Schools and Colleges.....	1,859,970	1,859,970
Northern Baptist Convention.....	23,500	47,300
Baptist Young People's Union.....	20,000	20,000
State Conventions.....	931,420	1,185,231
State Con.—Promotion Budgets.....	200,000	235,000
Standard City Mission Societies.....	392,070	416,617
General Board of Promotion.....	280,000	425,000
Foreign-speaking Bodies.....	36,630	36,630
Federal Council of Churches.....	25,000	25,000
Roger Williams Memorial.....		25,000
	\$7,000,000	\$8,409,096

These budgets are substantially the same as the budgets for 1922-23, the experience of the various Societies and Boards in the matter of collections for the past year not warranting the Finance Committee in increasing the budgets, although the Committee realizes the necessity for doing so, and hopes that the receipts will increase during the coming year.

The foregoing operating budget sets forth the expenditures which the Finance Committee recommends for the Convention year 1923-24. The difference between the total of the budget and the assumed distributable funds of \$7,000,000 represents the expected income from investments, legacies and matured annuities.

INDEBTEDNESS

The various organizations report indebtedness aggregating \$1,822,619.73, made up as follows:

A. B. Foreign Mission Society.....	\$486,540.10
Woman's A. B. Foreign Mission Society.....	474,203.94
A. B. Home Mission Society.....	188,934.36
Woman's A. B. Home Mission Society.....	189,105.31
A. B. Publication Society.....	7,000.00
State Conventions.....	155,788.48
Standard City Mission Societies.....	43,247.54
Baptist Young People's Union.....	1,800.00
General Board of Promotion.....	276,000.00
	\$1,822,619.73

UNDERDRAWINGS

Further, the amounts of underdrawings to April 30, 1923, by our various organizations are as follows:

Ministers and Missionaries Benefit Board.....	\$799,310.50
Board of Education.....	23,061.01

American Baptist Publication Society.....	\$4,221.67
52 Schools and Colleges.....	988,045.98
State Conventions.....	30,118.84
Northern Baptist Convention.....	1,586.94
American Baptist Historical Society.....	299.42
Danish Conference.....	299.42
Norwegian Conference.....	299.42
Federal Council of Churches.....	1,497.10
	<hr/> \$1,848,740.30

SUMMARY OF NEEDS

A summary of our financial requirements during the fiscal year 1923-24, if we wish to complete the five-year period with all debts paid and underdrawings made good, is as follows:

Operating Budget.....	\$8,409,096.00
Indebtedness of various organizations.....	1,822,619.73
Underdrawings to April 30, 1923.....	1,848,740.30
Contingent fund.....	50,000.00
	<hr/> \$12,130,456.03

The foregoing amounts do not include approved askings for budget "specifics" as follows:

A. B. Foreign Mission Society.....	\$550,000
Woman's A. B. Foreign Mission Society.....	360,000
The A. B. Home Mission Society.....	371,000
Woman's A. B. Home Mission Society.....	192,500
A. B. Publication Society.....	100,000
Board of Education.....	9,000
	<hr/> \$1,582,500

The above specifics, aggregating \$1,582,500, will not be disbursed unless funds are specifically contributed therefor.

AN APPEAL TO COMPLETE THE TASK

Your Finance Committee wishes at this time to make an appeal to every pastor, church, delegate to the Convention, to all its officers, to the Boards and Societies, to the State Conventions and their Secretaries, to our City Mission Societies, to all School and College workers, and to everyone who has any interest in our denomination and its great missionary and educational enterprises to join in one united effort, forgetting all past differences and all mistakes which have been made by any of us, and to give of our time, our talents and our energy unreservedly to the completion of this task of closing up the five years of the New World Movement absolutely free of any obligation.

There are approximately \$20,000,000 of pledges unpaid. Allowing for some decrease in the aggregate of our pledges, due to deaths and financial reverses, if the balance of our subscriptions are paid in full, and new members do their part, we will receive an amount sufficient to cover our budget and care for all deficits and obligations.

To accomplish this result, however, plans should be made *at once* by each church and every church member to see that all subscriptions to the five-year program are met in full before the close of our present fiscal year, April 30, 1924. Do not wait until the closing months!

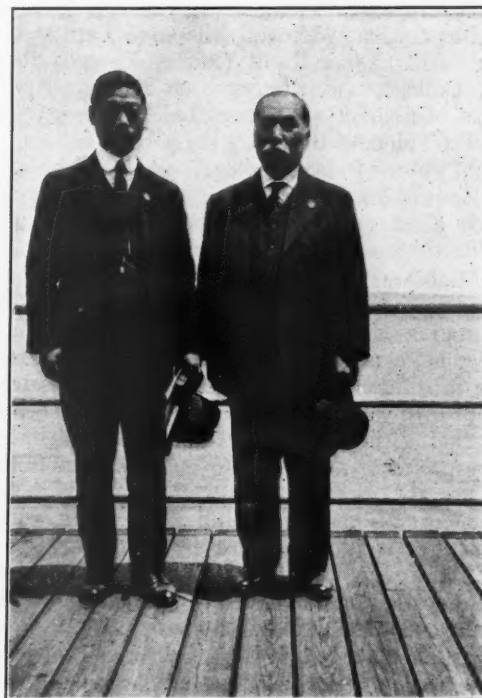
The report was impressively read by Mr. Shull, and the delegates greeted the closing appeal with a verdict of approval which was emphasized a few moments later when, without debate, but with a realization of the task of the year ahead and the reasons for it, the Report was unanimously adopted, and the \$12,000,000 goal of the year was set amid an enthusiasm that had not been witnessed since the adoption of the New World Movement at Denver.

Judge Freeman said: We are voting that we are going to do the thing that this says in the time allotted—let us understand that. And let us understand that if we raise \$10,721,000 this year, that will actually do the trick of putting the denomination out of debt. With \$20,000,000 of unpaid pledges there is distinct encouragement in these figures. This is the best analysis of the situation that has yet been made, and we can all go out and talk hopefully and working together close the New World Movement with a glorious victory. Without further remarks, the report was unanimously adopted, amid great applause.

The Report on Denominational Program was brought forward again by the chairman, with the changes suggested, and unanimously adopted, with pledges of unqualified support by a number of delegates. The feeling was general that a wise policy had been adopted, under which the denomination could carry forward its world enterprises. (For an analysis, see page 427.)

EVENING SESSION

This was the closing joint session of the Foreign Mission Societies, Dr. Abernethy presiding. It was of special interest because of the presentation of the outgoing mis-



K. IMAI (RIGHT) AND HIS TRANSLATOR

sionary recruits, and this held the great audience till the close. The Shaw Singers again brought an evangelistic touch with their Spirituals, giving for one piece that favorite, "I want to be like Jesus—in my heart." President Peacock of Shaw University rendered a distinct service by bringing his sextet to Atlantic City, and it was cordially appreciated. There is nothing like these boys to sing a school into notice and popularity.

The first speaker was Dr. H. B. Benninghoff of Japan, who told of the life and work as an evangelist of the Japanese who was to follow, citing him as an example of the

mission product. He introduced Mr. K. Imai, who was interpreted by a Japanese pastor, and gave at length the story of his early life, his conversion, and his subsequent career, filled with zealous service in Japan and America. The audience will not forget the reiterated "to make a long story short," as the narrative flowed on to its finish.

Then Dr. Franklin introduced a fine group of foreign students who are taking graduate courses in this country. These are picked men of culture, products of our mission schools and all of them purpose to give their lives in Christian service. They were named as follows, amid applause:

Sosho Hashimoto, Japan Theological Seminary, Newton Theological Institution; will enter pastoral work in Japan. Yoshikazu Kanamori, Waseda University, Newton Theological Institution, Boston University; will enter work at Scott Hall, Waseda University. Ryoichi Sawano, Japan Theological Seminary, Rochester Theological Seminary; after one more year of study, will assume chair of Old Testament in Japan Theological Seminary. Katsuo Takenaka, Doshisha University, Rochester Theological Seminary; will enter educational and literary work in Japan. Tien Gi Ling, of Kaying, Shanghai Baptist College, Brown University, Cornell University; will enter educational work in South China. Chu Sen Miao, of Ningpo, Shanghai Baptist College, University of Chicago, Ph.D.; Representative of China at Stockholm; student pastor at Shanghai Baptist College on his return. Tsing Kang Van, of Ningpo, Shanghai Baptist College, vice-principal of Ningpo Academy, Columbia University; returns to Ningpo Academy. Charles Ba Thien, of Burma, Judson High School, son of Prof. Tun Pay of Judson College; one of six chosen from Indian Empire for a year at Sanghurst Military School, England; after one year at Suffield School, now at Bucknell.

Mr. Miao was spokesman for the group. He said: Nothing has given us so much joy and satisfaction as the recent progress of our denomination work in our country. We have not only the best type of missionaries working in different fields, but also an increasing number of our own well-trained leaders taking an active part in the religious life of our denomination. Although we are very proud of and loyal to our own denomination, yet we are always more than willing to cooperate with other denominations in any kind of Christian work that can most effectively minister to the spiritual needs of our people. However, we are praying for more progress in the next decade, for we believe it will be one of the most important epochs in our church history.

In the first place, we shall see in the next decade the experimentation of indigenous churches. This involves many a practical problem which cannot be solved by mere talk or theoretical discussion, only by following the Will of God faithfully and intelligently can there be a way out.

In the second place, we shall see the last struggle between Christianity and other religious forces. Indeed, we have already had many warm friends among our people. But at the same time we should remember that Confucianism and Buddhism are going to have some sort of revival and that with the return of many students from France and Japan and other countries the anti-religious movement is gradually gaining an impetus. In the midst of friends and foes, we have to win the confidence of the former and to love the latter. It is not our

eloquence or clever argument that will help us to win in the struggle. We have to have more loving kindness, Christlike character, and efficiency in serving our people.

In the third place, we shall see in the next decade the struggle between spiritual power and sheer materialism. No Christian should hesitate to say that our country needs very badly the useful fruits of modern science. We should take a positive part in making science and industry serve our people. And the place of our churches in the next generation will be largely determined by the degree we can Christianize modern science and industry.

It is perfectly clear that the challenge to the church of Jesus Christ in our country is most imperative. Since we are young and inexperienced, our sister churches in America can help us to pass through the critical period ahead of us. We believe we can make more progress with the sympathetic help of our big brothers.

This thoughtful address, indicating the high quality of these men, was warmly applauded.



FOREIGN SOCIETY APPOINTEES

THE OUTGOING MISSIONARIES

The new missionaries of the Foreign Society present who expect to sail this fall were presented in groups, with brief words from one member of each group. Paul Ray Gleason, of Corona, Calif., destined for Burma as a teacher, said for himself and Mrs. Gleason: What you may expect of us—to carry the Gospel message in classroom and by our lives.

Herman David Sorg, of Detroit, who with his wife goes to South India, said: Folks cannot understand why I am going to the foreign field. Some say it is either because I was a failure at my profession, lawyer, or because I am a fool. I can say for myself I am not a fool, and I leave it to my acquaintances to say whether I was a failure. Purpose is to use all powers to bring the love of Christ to people on the foreign field.

George Babcock Cressey, son of Rev. Frank G. Cressey, State Promotion Director of Ohio, said: Mr. Helfrich and I go out as missionaries and teachers in Shanghai, to bring others to a knowledge of Christ through our lives and by contact with students in our school.

Leopold H. R. Haas said: The Board wants me to go to South China and the need is there, and I am willing to go wherever there is need for me.

Ralph Chester Ostergren of Charleston, W. Va., said: Cannot seem to decide where to go. Want to go to Russia but guess I can't. Will speak for the Russians. Most

lied about people on earth. They said I wouldn't come back after my service there with the Y. M. C. A., but I told them I would, but now I can't. Purpose to bring the abundant life of Christ to people in some foreign land who do not know Him. He quite captured the hearers by his frankness and wit.

Two have already sailed, 24 expect to sail within a few months, and 7 others are under appointment, to sail later, as the way opens.

WOMAN'S SOCIETY APPOINTEES

Then Miss Mabelle Rae McVeigh, Foreign and Candidate Secretary, presented to the Convention the appointees of the Woman's Society for this year. She reported that there was nothing more thrilling than helping to make plans with the hundreds of young women who are eager to serve their Master in foreign lands, while there is nothing more discouraging than being compelled to ask them to delay their service because of "lack of funds." The budget for this year makes provision for only six new missionaries for the Woman's Board. Two others will be sent out because of special gifts for this purpose. Three have already sailed and one was not able to be present.

Miss Jennie Clare Adams, of Chambers, Nebraska, sailed April 19th, to take charge of the training of nurses at the hospital, Capiz, Philippine Islands. Miss May A. Coggins, of Phoenix, Arizona, sailed on May 17th, to meet an emergency at the Bible Missionary Training School at Iloilo, Philippine Islands. On April 21st, Miss Marian E. Shivers, of Trenton, New Jersey, sailed for service as a teacher at Judson College, Rangoon, Burma. Dr. Velva V. Brown, of Oakland, California, now finishing her second year as interne in a California hospital, will sail for Swatow, South China, this fall.

She then introduced the following: Miss Fannie J. Holman, of Minneapolis, a kindergartner with designation to the Kindergarten Training School at Iloilo, who expressed her enthusiasm for the teaching of kindergarten work, but told of her greater joy in being a missionary kindergartner.

Miss W. Pauline Harris, of Richmond, Virginia, having had her nurse's training in Pittsfield, Mass., a new missionary to East China. Having planned for sixteen years to be a foreign missionary, she said she goes out to minister, not only to the bodies, but to the hearts and minds of the splendid Chinese people.

A second appointee for East China was Miss Helen H. Clark, who has been one of the office staff of the Woman's Foreign Mission Society for three years. She spoke of her desire to work in the East China Mission as a secretary to overworked missionaries, hoping also to find opportunity to bring the "Good News" to the Chinese people among whom she is to work.

Miss Marian H. Reifsneider, of Pottstown, Pennsylvania, has planned for a number of years for foreign service and now gladly responds to the request from Burma for her assistance to Miss Julia E. Parrott of Mandalay.

This inspiring session was closed with a prayer of dedication of these missionaries to the Master's service by Mrs. Nathan R. Wood, Foreign Vice-President of the Woman's Society, and Dr. Carter Helm Jones, a member of the Foreign Society Board of Managers.

Two great missionary days, reminding of the oldtime anniversaries and full of inspiration—that was the expression heard on all sides. The rejoicing was manifest. The

missionary enterprise rightly presented, will never lose its grip on the hearts of our people.

SATURDAY, MAY 26

MORNING SESSION

This was a business session for the Convention, but the morning worship and period of mission study were observed as usual. These study classes, with such skilled teachers as Mrs. Montgomery and Dr. Brooks, have been models for many who will undertake this rewarding educational work in the local churches. A feature of the devotional service was the singing of a group of sixty students from the Baptist Institute in Philadelphia. They sang "Not I but Christ" with the touch that made it truly a part of the devotions.

With the Convention in order, Secretary Bitting read a telegram from the Swedish Baptist Convention in session in Bridgeport: "May God's will be done in Atlantic City as it is done in heaven." He said he had been asked if all Baptists going to Stockholm were to be considered delegates. Yes, he had already issued 350 credentials; write, and he would be glad to issue 1,000. It was voted that the President's address be printed in the Annual. Mr. Garabrant reported progress on the Roger Williams Memorial. Mr. Elmer A. Sperry displayed a draft he had just received from Dr. Chiba of Japan, representing 1,700 yen (\$850) collected penny by penny by Japanese Sunday school children for the suffering children of Russia. He said arrangements had been made with Mr. Hoover, who knew how to get relief where it ought to go. This was a beautiful thing for the children of Japan to do, and the applause showed that the people thought so.

The hour arrived that was set for the consideration of the Report of the General Board of Promotion. The Report was distributed the day previous for reading. President Taylor asked Mr. Albert L. Scott, chairman of the Board and of its Administrative Committee as well, to take charge of this period. Mr. Scott spoke as follows:

CHAIRMAN SCOTT'S ADDRESS

We are gathered here this morning to consider the work of the Board of Promotion. This is the first time in the history of the Northern Baptist Convention when a session has been given over to the work of this Board.

The duties of the Promotion Board have been to promote the work and interests of others. In this service its time has been so fully occupied that it has had little time and less inclination to talk about itself. It is well however once a year to spend two hours to think upon the important promotional duties assigned to the Board of Promotion and to inquire whether on the whole the work has been well performed. With the recommendations of the Committee of Fifteen in mind we may pertinently inquire whether the Board's statement might not be summed up in the cry of the Roman gladiator, *Morituri Salutamus*—"We who are about to die salute you." But before we die we wish to report on our stewardship and call to mind the fact that we all have another year of hard work for the denomination ahead of us.

Consider for a moment the task you asked your Board to assume. To vitalize and energize 11,000 churches scattered from Maine to California, many poorly organized, weak and ignorant of denominational affairs; to direct the thinking and giving of these churches away

from the customary channels through the District Secretaries and get them to place their gifts through the State Conventions; to inform the State Conventions and their leaders as to the denominational program; to work out methods for handling funds and keeping accounts; to start a five-year program practically a year late, so that the achievement of a five-year goal had to be compressed into a little over four years; to cooperate not only with our National Societies and Boards, but also with State Conventions, City Mission Societies and Schools and Colleges, never before thought of as on our national program. To do all this work of planning, of adjusting, of educating, of conferring, of explaining, of corresponding, has been a task somewhat equal in magnitude to consolidating the elements of the United States Steel Corporation. Certainly nothing like it for complexity has ever been attempted by any religious denomination within a similar length of time. Such success as has been attained has been due to the combination of rare, consecrated and devoted ability at headquarters, coupled with most genuine and hearty support from the great majority of our churches and benefiting organizations. I am prouder than ever of being a Baptist in the face of such unexampled achievements in the field of organization, a field in which Baptists are not supposed to be adept.

A few years ago an American firm was authorized to plan for the first American cotton mill to be built in China. They prepared their plans with most meticulous care, Chinese conditions were particularly studied, and they sent our most experienced engineers to set up the machinery and construct the plant. The mill was started after the Chinese had been carefully drilled in its operation, but after a short time distressing reports came in. The Chinese owners were dissatisfied, the mill was not justifying their hopes. An examination showed that the machines were running at about 70 per cent efficiency because the Chinese were saving money in oil, belts, supplies, and in the care of the machinery. The trouble was not with the American spinning machinery, but with the Chinese. They had been accustomed too long to spinning yarn by hand to grasp quickly the methods by which spinning must be done by machinery.

Now some of us Baptists are like these Chinese. We have not yet grasped the principles which govern the operation of highly specialized machinery. Let us not make the mistake now of spoiling the efficiency of what is a most effective denominational tool by denying to the Board of Promotion our prayers, our sympathy, and our genuine and whole-hearted cooperation.

I wish to call to your attention a few of the things the denomination is doing and can do through the Board of Promotion to promote efficiency and to deepen our spiritual life.

1. We can simplify our denominational bookkeeping by arranging for all of our cooperating organizations a similar method of keeping their accounts, so that terms in the statement of each Board will mean the same thing. It should be possible to have a combined denominational balance sheet—a consummation which all will agree is devoutly to be desired. The Finance Committee is now working to bring this about, but the Board of Promotion is our best agency for making effective use of the figures once they have been assembled. We need to make our figures much simpler, much less involved and to put our financial statements in non-technical language.

2. The relations between the Northern Baptist Con-

vention and the State Conventions and City Mission Societies should be made more intimate. The State Conventions are now the bulwark of our program and to the devotion of our State Convention and City Mission Secretaries much of our success is due. The denomination must understand local problems better and we must all help each other more. The Board of Promotion is the only medium the denomination now has for bringing this about.

3. We have never used as much as we might the experience of the denomination as a whole to assist the local church. Isolated churches often feel that the only time they can hear from the denomination is when we want money. They must be made to feel that to be in the denomination is a great asset and that reservoirs of spiritual power, of experience with local church problems and of sympathetic understanding are theirs to draw upon. The Board of Promotion it seems to me is a logical agency which can be used by the denomination for this desirable end. It is the one agency which, through its State Boards of Promotion, reaches on the one hand to every church and on the other to every agency, missionary or educational, in our widely varied program.

Others will tell more particularly of our work, will furnish you details, give you specific facts. Let it be my province to congratulate you upon the possession of so efficient a piece of denominational machinery as the Board of Promotion and to voice the hope that in 1923-24, when we are faced with the task of meeting our operating budgets and freeing ourselves from debt, the Board of Promotion will not fail those whose high hopes are centered in its activities.

SIX FINE EXPOSITIONS

Six addresses followed, of high excellence and informing quality. Here are the topics and speakers: The United Program and the National Societies, James H. Franklin; the U. P. and the States and Cities, J. F. Watson; the U. P. and the Schools and Colleges, F. W. Padelford; the U. P. and the Women, Mrs. J. D. Rough; the U. P. and the Pastors, D. B. MacQueen and James A. Francis. A galaxy of denominational stars, and every star shone in its place. But a group of true leaders is better, because they all had their feet firmly on the ground, even if, as Dr. Franklin said, at Denver we hitched our wagon to a pretty high star. There is no group of Baptists anywhere in the world, he added, that has made a finer record. Let us lift up our heads. We have more reason to be proud today than ever before. No one wants to go back to the old methods, and any charge to that effect is false. Leadership abroad will never rise higher than the tides at home. America has no message for the world except as Christianity is practiced at home. There is no virtue in cooperation unless all loyally cooperate. The people who will make progress for Northern Baptists will be those who have squarely played the game. The people liked Dr. Franklin's frankness.

State Secretary J. F. Watson of West Washington suggested two points of relationship between the United Program and the State Conventions and City Mission Societies. These are: (1) Benefits Received, and (2) Service Rendered. Under the first he grouped increased denominational consciousness; an intelligent constituency; an enlarged vision; intensified progress; an inclusive and comprehensive program. The service rendered includes the following: As an educating agency; as a uni-

ifying and harmonizing agency; as a channel of information and inspiration, receiving, assimilating, adapting, interpreting, and applying through known personalities and familiar methods denominational ideas and programs; by enlisting and directing the full constituency; as an energizing and sustaining force. Our denominational program is like a modern bridge—churches are the pillars, societies and conventions are the spans or sections, with girders, stringers and trusses. Each span or section should be strong enough and so related to the others as to carry the weight of the denominational program or activities. A terse and thoughtful talk.

Dr. Padelford was greeted with a round of applause that proved his service in connection with The Survey and the origin and development of the New World Movement was not forgotten. He had nine points to show what the Movement has done for the schools and colleges: 1. They had received over \$5,500,000. 2. Of their full quota the schools and colleges have received 15 per cent and not 30 per cent. In the finest spirit of cooperation they had relinquished one-half of that to which they were entitled. 3. Reorganization of four schools that had been closed. 4. To the large schools and colleges the Movement has not been an advantage, but the smaller schools and colleges have received untold advantages. Four presidents say the New World Movement saved their institutions. 5. Added to the equipment of 13 institutions. 6. Twelve of our schools and colleges have established, enlarged and developed the department of religious education. 7. Four university pastors have been maintained. 8. Raised the number of Baptist students from 26,000 to 34,000. 9. Developed a new interest among Baptists in their own schools. Approval plain. Dr. Padelford is always clear cut.

Mrs. Rough said her point of view was that of an interpreter to the women of the New World Movement. It had proved that women can be loyal to their own missionary organizations and also to the entire denominational movement. The women have had 101 per cent payment on pledges, she said, amid laughter and applause. She told of the Continuation Campaign, and how in spite of their large debt the women took hold of it, not in any spectacular or unusual way but in faith in God to help them accomplish a superhuman task. She said Connecticut reached its quota and went \$10,000 over it the first year and did the same thing again this year. The women of the Northern Baptist Convention have an excellent opportunity to show what they can do. Let us pray that our great denomination may close the year with every debt paid. Get behind the great Stewardship Campaign. Foster the spirit of denominational loyalty and unity. The speaker finely represented that spirit.

Dr. MacQueen brought one pastor's point of view. Having survived the operation and being enthusiastic, this he gave as his experience with the New World Movement: 1. It helps the pastor in his work to do justice to the weaker, less spectacular causes which are essential and have their place in a unified program. 2. Saves him from the embarrassment of having to decide how many special appeals and pleaders he must find place for in his church. All good, but it helps to have one instead of a procession. 3. Fosters the spirit of teamwork in the church. 4. Clarifies and broadens the vision of his people. 5. Saves from a policy of opportunism or drift. By this balanced program he is able to lead his people in an

informed way of growth and form an intelligent and useful unit. 6. Wonderfully conserves the pastor's energy, when he puts himself and has his people put themselves behind it. It is of inestimable benefit to the church that heartily engages in it. Strongly put and warmly appreciated.

Another pastor, Dr. Francis, closed with pith and power peculiarly his own. He thanked God because of the reflex influence of the Movement upon the members of the church. It made them large of soul instead of two-by-twice Christians, (a new classification that took the fancy). Its method is the greatest thing that ever struck. A genius invented the idea of those four-minute speeches. The Movement has done ten times as much for us as we have done for the Movement. It has generated a decent family pride. Instead of defeating local projects it has made them possible, because wise churches have said, If we can do this for the unified program, we can do it for ourselves. You can't get heroic action on a two-cent appeal. You've got to have something that lays hold on the eternal. And we must keep the program everlastingly before the people. Not a Sunday in his church when some thought of the New World Movement was not brought briefly to the people. When we come to the morning offering how natural the reminder—"This group is in wireless connection with the ends of the earth." We can say what he didn't that if every pastor followed this example the problems of the Movement would readily solve themselves. The audience was deeply stirred by this climactic presentation of a Movement whose character, achievements and power had never before been brought home so clearly and persuasively from the different points of view.

Hon. Carl H. Milliken of Maine presented the Report of the Committee of Nine, providing for the activities of the current year, hence closely related to the matter under consideration. Action on the Report was set for Monday, as the floor belonged to General Director Aitchison, to make the last address upon the Movement to which he has given himself from its inception. He had a great reception, the audience rising in his honor. Instead of speaking, however, he introduced the Promotion Board treasurer and inimitable wit of the denomination, James C. Colgate, who gave one of his informal talks, keeping the delegates in laughter, yet making telling points and emphasizing the vital truths, with a fine blend of the poetic, practical and the humorous. He is always sure of a hearing and his original illustrations will not soon be forgotten. The hour set for the election having arrived, Dr. Aitchison's address was made a special order for Monday morning.

ELECTION OF OFFICERS

The officers and boards nominated on Friday were elected by unanimous vote directing the secretary of each organization in turn to cast a ballot for the nominees. The full list will be found on page 430. Mr. Fred T. Field of Boston becomes President of the Foreign Mission Society; Judge F. W. Freeman remains President of the Home Mission Society; Dr. W. H. Geistweit is the new President of the Publication Society. Ex-Governor Milliken of Maine was elected first vice-president of the Convention, and W. C. Coleman of Kansas second vice-president. Mrs. Montgomery remains at the head of the Woman's Foreign Society, and Mrs. Coleman of the Woman's Home Mission Society.

AFTERNOON CONFERENCES

The annual meeting of the Board of Education and a series of sectional conferences, including the W. W. G., the C. W. C., Religious Education, Missionary Education, City Missionaries, Stewardship, Baptist Laymen, and Social Service, made the program for a busy afternoon.

An interesting discussion arose over the proposal to change the charter of the University of Chicago so as to allow the choice of a President who is not a Baptist. The chief reason for this, as officially stated, was that the official representing the University said it had not been possible, since President Judson's retirement, to find a Baptist qualified to fill the position. It was the desire of the University however to retain its denominational relationship, and three-fifths of the Board of Trustees must be Baptists. The vote was in favor of granting the request.

The most largely attended was the Social Service Conference in Convention Hall, where the speakers included Dr. Tippy, Dr. Frederick Lynch of the Church Peace Union, and Mr. Arthur Nash, commonly known as "Golden Rule" Nash of Cincinnati—an unusual trio. "Pussyfoot" Johnson failed to arrive in time to make it a quartet, but spoke in the evening at the meeting of the Brotherhood and Laymen which took the place of the customary banquet, and was addressed by Rev. York A. King, Dr. Joseph Taylor of West China, Dr. F. A. Agar, and Arthur Nash, in addition to the noted prohibition orator. The Women's Barmecide Feast is reported on another page. All the usual banquets were foregone this year because the delegates were living on the American plan, and it was considered unnecessary use of money to have special dinners when there is so heavy indebtedness to be met.

SUNDAY, MAY 27

THE CONVENTION SERMON

In the Auditorium, which was filled with a great congregation such as would inspire any preacher, there was an hour of praise and prayer led by Rev. Joseph C. Hazen of North Orange Church, New Jersey, preceding the Convention Service at 11 o'clock. The Convention sermon was preached by Dr. W. W. Bustard of Cleveland, and was heard with deep interest and approval. It was distinctively a doctrinal discourse from the text (1 Timothy 3:16): "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the nations, believed on in the world, received into glory." Each of these points was amplified and explained in the speaker's impressive manner. "The need of the age is not a new Gospel but the Gospel anew" was the opening sentence. The deity of our Lord, proved by the Word and by experience of the soul, was most strongly emphasized. "We hear talk about our superhuman men in history but there are none; there is but one superhuman man, the man Christ Jesus." "Jesus possessed the personality of God. The great credential of His deity is His personality. When we say Jesus we mean God." With striking illustrations the points were made. The entire service was of the dignified and impressive order to which the Convention is accustomed. Applause was suppressed, at President Taylor's suggestion, and the hour was much more spiritually refreshing in consequence.

Amens were frequently heard, and the preacher was left in no doubt as to the sentiment of his hearers.

AFTERNOON AND EVENING

The afternoon service, which is understood to be the Young People's particularly, had two addresses of inspirational character. The first was on "Youth's Obligation," by Rev. F. C. Stifter of Illinois, one of the younger pastors who indicate what the future leadership will be in ability to think clearly and express thought attractively, with the backing of earnest personality. The second was on "Youth's Response," by Dr. C. Wallace Petty of Pittsburgh, who treats no subject without making it live and throb with its own impetuous spirit.

The evening worship was led by Dr. Ambrose Bailey of Seattle, who opened with a praise service of song and prayer, and then spoke on the value of waiting as a law of life, and an essential to spiritual life and growth, especially needed in this country, where "our American motto is hustle while you wait."

There were two addresses which presented a most striking contrast in method and personality. The first speaker was Rev. Harold C. Phillips, out of the Seminary only a year, and pastor of the First Baptist Church of Mount Vernon, New York. His subject was "The Call of the Hour," which he found in Peter's words, "Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." We are going to help God bring in the new earth and this adds new meaning to our life, he said. The significant word in the text is not "new" but "righteousness." A new earth has already come in commerce, democracy, science, but none of these will save us. The new earth that we need and without which we perish is that wherein dwelleth righteousness, justice, integrity, love. We need personal, social and international righteousness. Are we big enough for the task. The unfolding of this outline held the great audience in tense silence, broken frequently by applause as he touched on vital points, and when he concluded, the long continued applause showed how completely he had made friends of his hearers. Coming as an unknown quantity except to a few, the denomination discovered a new preacher of the prophetic and interpretative order, a young man with a real message and a personality combining sincerity and strength.

Dr. J. Whitcomb Brouger of Los Angeles followed, with "Keys and Keyholes" as his theme. His real text was the words of Christ, "Whosoever would become great among you shall be your minister and whosoever shall be first among you shall be your servant; even as the Son of Man came not to be ministered unto but to minister." He took the foot-washing incident as a basis in studying the example Jesus gave us, considering the motives for the act and its meaning. It showed the courtesy, the humanity, the greatness of Jesus. He closed with the method of its imitation, giving illustrations from his own experience as pastor. It is not necessary to describe Dr. Brouger in action—he is himself, knows that laughter and pathos are twins and excited both as he urged the Christian duty of courtesy and kindness to all of God's children. That such courtesy and thoughtful kindness would make a different church and world no one would question.

The churches of Atlantic City heard sermons from Baptist delegates, and it was a day of inspiration generally for the residents and visitors.

MONDAY, MAY 28

MORNING SESSION

After so many days of strenuous interest it gave good evidence of the teaching quality that so many were out at 9 o'clock to hear Dr. Brooks' second exposition of the new adult home mission study book, "The Debt Eternal." These preludes have been helpful in many ways, even if sometimes they are endurance tests.

It was Convention morning, with business to finish up. Final approval was enthusiastically given to the future denominational program so far as the Convention is concerned, but it goes to the participating organizations for their deal. With a unanimous action of the Convention behind it, the result of the referendum may easily be forecast. Dean Vichert expressed his appreciation of the committee's work and said, "Is the sermon done?" "No, it is finished, but the thing remains to be done."

DR. AITCHISON'S ADDRESS

Then the Report of the Board of Promotion was taken up and adopted. Dr. Aitchison introduced Mr. Arthur M. Harris, chairman of the business committee of the Board, a layman who is devoting all his time without salary to the M. and M. Board and the work of promotion. An incisive speaker, cordially greeted, he suggested the problems with which the Board had to deal; illustrated the dangers of half-truths, and pleaded earnestly that honest effort be made to understand the problems of administration, and that prejudice give way this year to full and hearty cooperation which would ensure success.

Dr. Aitchison was again greeted with continued applause as he rose to make his address. The Convention lost no opportunity to manifest its liking for the General Director, and his message roused the hearers to enthusiasm. He said in substance:

We want to convey to everyone who has attended this wonderful Convention the full understanding of the facts back of the printed reports bearing on the Program of Activities which we are facing this year—an understanding which we can take home with us and carry to our churches. I am fully satisfied that the delegates are of one mind on this, that we cannot fall below our standards. Provided all these undertakings and duties are realized we can come to the end of the five-year period with a clean slate.

It was just four years ago when the Northern Baptists assembled in Denver and adopted the \$100,000,000 campaign. We looked into our records, our various types of work, into our own hearts and our resources as a people, and we resolved that we were able to do greater things, and that under the leadership of God we would undertake to secure 1,000 new missionaries and \$100,000,000 to support the work during these five years. Now, we will doubtless receive \$100,000,000, half of it in money and the other half in experience, and the experience may be quite as valuable to us as the money. Experience is the foundation upon which we will build a larger Program than we even conceived in Denver. There are those who say that the Program planned in Denver was altogether too large. Be that as it may, would we be better today had we not launched such a Program in Denver? I say to you that I would rather be where we are today, with greater things accomplished and with greater things to be accomplished than where we would be today had we not ventured greater things.

Among the things we must not overlook is the fact that during these years, with one exception, we have been able to conduct our work on a steadily advancing scale. Those who have read "On the March" know what we have achieved during the last three years, and what we have been doing with the money. At the beginning of the last fiscal year two facts faced us—the

general financial conditions, and that we were not up to our whole duty as Christian stewards. Not having a sufficient income to maintain the scale, we cut all budgets 25 per cent. I wish greatly that we could restore this 25 per cent, but it would be folly to plan it before we are able to pay our debts of honor. We purpose to do that this year, and we all want to carry with us a note of triumph as we go, all over the country. Then we must lead our people to see the necessity of the year's task. It is not an easy one. We must not deceive ourselves. These things cannot be accomplished without great and constant effort. But the spirit of this Convention must greatly hearten us all. I have never believed more firmly in the intentions of our people, and when they know the facts they will carry forward the Program of Activities planned by the Board of Promotion.

Our general policy is that we shall ask each local church as early as possible to review the accounts of its members, to the end that the amount subscribed shall be actually paid or the probable assets be made known—and this early in the fiscal year, not at the end, when it would be too late. This will let us know where we stand and what we can rely upon. If the churches and individuals that have not done their full share will respond in this last year, and give as many have given during the four years, we shall be able to realize our goal. My friends, the time has come when we must ask every Baptist to help to carry over the burden by his great efforts, and to reach the ideal which we must reach this year.

We propose a series of Bible and Missionary Conferences. We aim to convey definite information regarding the great work being conducted by our people. We propose to come to the cities and reach the leaders there, and then by Echo Meetings to reach out through the Associations to the churches, utilizing our women's organizations, and placing the methods before the people in our papers. In this manner we hope to reach every member of every church with the importance of the work and the necessities of the year. We have a burning desire to acquaint our people with these facts, and then we believe they will respond until the object is attained.

We are building this whole program upon the basis of Christian Stewardship. I say without hesitation that the one great thing needed to solve the problems which we and other denominations are facing today is the full recognition by the members of our churches of each member's duty as the Steward of God. When each member as a Brother Steward of God and as a Northern Baptist consecrates a portion of his time and money for the Lord, our financial difficulties will be solved. Let us not fail as Stewards to do our duty and hold up our standards in a lost world.

After explaining the figures relating to the operating budgets and the debts and underdrawings, all of which must be met in honor, he said the total amount needed to take care of all these obligations this year is \$12,130,000. Every member may designate what he wishes done with the money he donates. This is his privilege. On the other hand, this indebtedness and these underdrawings should be taken care of. If you cannot give to this and other things, why not do this first this year and do the other things later.

In closing, he said: I am reminded of the experience of a banker. He wanted to start a bank, and he found a little bank, took it over, reorganized it and largely increased its capital. He made a great institution of it. One day a friend said to him, "Why did you take such a little bank? Why didn't you take a new place instead of taking over an old institution?" He replied: "Banks are like children and subject to all sorts of ailments. A child has chicken-pox, whooping-cough, measles, etc., and I have bought a bank that has had all of these diseases and I do not have to go through this experience." I congratulate you that you have an organization which has had the chicken-pox and the whooping-cough and the mumps, and now it has the measles. I don't know of any better way of describing it. If we are careful and do not get exposed, we shall recover from the measles, for they are not fatal. But we cannot do this without first paying debts; and to this end rise with me and make

a promise to God that we will give our time and our money and our service and our prayer to the honor of Christ and to the supporting of His Kingdom, and we can then stand against all obstacles and come to a glorious victory. Will you stand with me on this?

The great audience rose as one, amid great applause. It was one of the great moments when this pledge was made.

M. AND M. BENEFIT BOARD

Secretary Tomlinson presented the Report of the Ministers and Missionaries Benefit Board. The beneficiaries have increased and now number 1,461. The retiring pension plan is firmly established. A minimum pension of \$500 has been established under certain restrictions, for men who have reached the age of 65. Through a generous gift dues have been reduced for the first year for men on low salaries. Mere ordination is not considered a basis for making grants. Service rendered is the basis. The report warns against indiscriminate ordination. The printed report of Treasurer A. M. Harris revealed total assets of \$10,947,655 market value, an excess value of \$697,837 over book value, due, as Dr. Tomlinson said, to the wise investments of the treasurer.

The work of the Board was further set forth by Col. E. H. Haskell, President of the Board, who recalled the originating service of that great leader, Dr. Morehouse, and revealed his own deep interest in the work. Secretary Tomlinson and Mr. Harris spoke in praise of the work accomplished, and Mr. Harris not only paid Dr. Tomlinson a tribute, saying he had often been in his office against his physician's advice, but also bestowed high praise on Mr. John D. Rockefeller, the most munificent giver to this Board as to other causes. He said Mr. Rockefeller's gifts to our denominational organizations amounted to over \$15,000,000. He was a great-hearted Christian, who deserved recognition for the benefits he had conferred upon humanity through his wealth. He had never answered criticisms nor discontinued his gifts, and believes sincerely that God has given him great fortune only that he may properly administer it for God as a steward. Appreciation for Mr. Rockefeller was expressed by a rising vote and great applause.

The session closed with a Bible exposition by Rev. F. E. Eden of Colorado, this being another of the new features which have kept the Convention in a devotional spirit, and lifted the Convention business to the right spiritual plane.

AFTERNOON SESSION

This was Publication Society session, with a full program of much interest. It seemed a pity to crowd the Society's presentation into this brief period, but next year is its hundredth anniversary, and then it will have the front page and more than make up for any loss of time this year. That may have been in mind when the program was planned.

The first speaker was Dr. W. Quay Rosselle of Malden, Mass., one of the pastors who knows how to inject spice and action into his sermons and addresses. This time his address was in pamphlet form and distributed, so that it could be taken home and digested or very likely quoted from. The topic was "The Ninety and Nine," and he reviewed some of the Society's achievements of the ninety and nine years of the century already completed. This was something like the interpretations of

the reports of the other Societies, and we place an abstract of it in that same good company in this issue. The Report was presented by Secretary Brink, who is again on duty, to the joy of his great host of friends.

FIELD WORKERS

Colporter-missionaries were introduced by Dr. Samuel G. Neil, Secretary of the Bible and Field Department, who said there were now 41 of these workers engaged, financed in cooperation with the Home Mission Society. He reported the new chapel auto-car for work among Mexicans pictured in June MISSIONS. He said that a mortgage of \$200,000 will be taken care of when due, and a deficit of \$100,000 in the business department, of several years' standing, has been reduced \$25,000. Another chapel car, to be named Tustin Memorial, has been purchased, \$70,000 having been raised for the purpose—\$9,000 for the car and the remainder for endowment.

The first Colporter-missionary introduced was Rev. Judson A. Beuermann, appointed September 21, 1896. Last year he visited 7,581 families, had 6,307 religious conversations, and sold \$1,760 worth of Scriptures and religious literature. Rev. William F. Stewart, appointed November 1, 1905; last year he visited 2,112 families, had 334 religious conversations, and sold \$667.24 worth of Scriptures and religious literature. Paul de Meurers, appointed January 1, 1921; last year visited 3,565 families, had 712 religious conversations, and sold \$1,069.60 worth of Scriptures and religious literature. These Colporter-missionaries are partly supported by the Home Mission Society. They received cordial greeting as their records of service were read.

THE EDUCATIONAL FIELD

This interesting exercise was followed by an address by Rev. T. Clifford Harris, of Pennsylvania, on "The Church School of Missions as a Method in Missionary Education." Rev. William A. Hill, Secretary of the Missionary Education Department of the Board of Education, described "A Program of Missionary Education," such as readers of MISSIONS are becoming familiar with through his department in the magazine; and a program, by the way, of originality and force.

Coming to the subject of Religious Education, Dr. William E. Chalmers, Secretary of this Department, introduced a number of workers in this field. At this point there was a pause for prayer as the sudden and critical illness of Dr. John A. Earl was announced. (Dr. Earl subsequently rallied and was able to leave for his home in Minneapolis soon after the Convention adjourned). Dr. Chalmers reported the registration of 2,103 Sunday schools in the Bigger and Better Sunday Schools Campaign, and gave details already published in MISSIONS. There is a new campaign on in 1923 for increased membership, faithful attendance, leadership training, young people, home cooperation, evangelism, and higher educational standards.

Following the introductions, Dr. Hugh S. Magill, General Secretary of the International Sunday School Council of Religious Education, gave an address on Religious Education which many characterized as one of the finest of the Convention. He is thoroughly familiar with our national conditions and needs, and gave an array of facts which leave no question as to the duty of American Protestants in the field of religious education for the children. Straight to the point also was the address by

Rev. D. B. MacQueen of Rochester on "The New Gauge of Spiritual Growth." It was a fine session, without a dull moment in it.

EVENING SESSION

This evening was given to the Christian Ministry, with addresses by Dr. E. T. Tomlinson of the Ministers and Missionaries Benefit Board, who spoke on "The Care of the Ministry," which is his special task so far as those needing special care is concerned, and by President George B. Cutten of Colgate University, whose theme was "The Education of the Ministry." We can give only a few sentences from each. Dr. Tomlinson said:

An improvement in the support of the ministry within the past few years is encouraging and yet more apparent than real. Even ministers who have had their salaries increased fifty per cent are finding the situation as difficult today as they did in 1912. Compared with labor, to say nothing of skill, this human engineer whose work is constructive and whose building is of character and life receives but a pittance. To say it is a shame is too much like telling the hungry to depart and be fed and warmed. Something must be done and done now. The work of the Ministers and Missionaries Benefit Board is one of the most helpful and hopeful the denomination has undertaken. It is the only organization specifically upholding the minister. Individually the minister is unable to provide for the time of need which will surely come. The church which preaches righteousness to the people must practise righteousness to its pastor. The church which proclaims justice for the varying classes of society must first deal justly with its own minister. The church which imagines its right to ordain the minister of its choice is in honor bound to deal fairly with the man whom it has ordained. In behalf of a Board which was organized for the sole purpose of increasing the efficiency and power of the minister I am appealing to our people today to help in improving present conditions. The laborer is worthy of his hire. What we want is to enable every good minister to become a better minister of Jesus Christ.

President Cutten said that in the most important work we are not sufficiently particular about insisting that men be adequately trained for it. We should have as high standards of educational requirements for the ministry as are insisted upon in medicine and law. We should accept selected men only for ministerial training. If we take inferior men we shall get inferior men. If we accept superior men only, then superior men alone will come for training. In these strenuous days we need superior men. In the training of our ministers we must remember to educate them to serve our rural churches. If we do not care for our rural churches our denomination will die at the roots. We should not neglect the moral training of the ministers in their education. They should be taught: (1) To speak the exact truth; (2) never to recount the experience of another as their own; (3) never to build up their own church with members of a neighboring congregation; (4) never to misrepresent in advertising; (5) to pay their debts; (6) to maintain their self-respect. He condemned our system of granting financial assistance to students for the ministry. There is no reason, he said, why a ministerial student should receive financial help any more than a law or medical student. If ministerial students did not receive such help; if as pastors they were paid regularly; and if they were industrious in their work they would add to the self-respect of the ministry.

TUESDAY, MAY 29

MORNING SESSION

Convention business, reports and more reports. A scattering audience, but larger perhaps than might be expected on a last day. Some way must be devised to abolish the last day—like abolishing the last car of a train. No less than ten different reports were on the docket. But Dr. Brooks had his mission study class as usual, closing his teaching on "The Debt Eternal." His interest did not fall off, at any rate.

Dr. Bitting brought a report from the Executive Committee. Attention was called to the paragraph concerning the death of F. W. Ayer and mention made of Frank C. Nickels of Minnesota. The Convention stood while prayer was offered, of thanks to God for such devoted laymen and of sympathy for the bereaved. The report suggested that as the Convention had no contingent fund, all action calling for committee or other expenses should provide a way for payment. The report urged the inadvisability of endorsing any interdenominational or undenominational enterprise by resolution without adequate investigation, and expressed the opinion that the Convention should not agree to appoint members of boards or advisory committees of such organizations.

The Report on Standard City Mission Societies was presented by Dr. Charles A. Sears of New York. We shall save this for September Americanization issue, as it deals so largely with the foreign-speaking peoples. The same is true of the report on the coordination of Baptist bodies using foreign languages, made by Dr. H. C. Gleiss of Detroit.

Dr. Lawson was greatly applauded as he gave the report for the Federal Council of Churches, declaring that the concerted movement of thirty denominations in the direction of Christian progress has written a page of church history such as no former generation could have dreamed. Appearing hale and hearty, although past eighty, Dr. Lawson holds the esteem of his brethren.

Dr. Samuel Zane Batten presented the Social Service Committee report, recommending unceasing effort in behalf of temperance education; urging our people as citizens to secure the selection of high grade men for public office, and to cooperate with all right agencies in upholding the sanctity of law and securing enforcement of the eighteenth amendment; urging a careful study by pastors and people of industrial questions, especially considering the Christian ideal in industry; calling upon our churches to consider their responsibility for community conditions and cooperate with all worthy agencies in community redemption; authorizing the committee to receive special contributions for the promotion of temperance education and work during the next two years.

RESOLUTIONS SUMMARIZED

The Committee on Resolutions presented an extended report, grouped in five divisions: (1) General, which covered votes of thanks to the Baptists of Atlantic City and the Hotel Men's Association; appreciation of Commissioner Burke's constructive work in behalf of Indians; commending the American Bible Society to the moral support of all our churches for its valuable support rendered to Baptist churches and missions throughout the world; recommending the organization of inter-racial committees in the cities of our territory and urging Baptists to support such organizations; calling the attention

of the Government to the un-American and illegal practices of the Chinese Tongs. (2) Denominational interests, including week-day religious education; the promotion of attendance at colleges; study of Stewardship teaching and practice; making the study of missions an integral part of the church program; more training for rural church leadership. (3) Social and Industrial Relations, recommending chiefly the points suggested by the Social Service Committee in its report. (4) International Relations, taking a stand for an association of nations and an international court, and expressing approval of President Harding's efforts to this end; recording horror at the unparalleled outrage suffered by the Armenians and other peoples at the hands of the Turks, and deploring as a wrong against humanity the attitude of the Allied nations, and especially America, for failure to protect these people from the despoiler; expressing belief that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments. (5) Fraternal, extending greetings to the Baptists of Sweden on their 75th anniversary. The elaborate work of the committee was recognized and the Resolutions were adopted.

AFTERNOON SESSION

This was practically a one-man session, with a too small attendance to hear a very able address by Honorable R. A. Haynes of Washington, D. C., on "The Progress and Problems of Prohibition." It was a presentation of a great subject worthy of a crowded auditorium, but only a few delegates remained apparently, and the public interest had not been aroused. The speaker did his part as though he had the thousands before him, showing conclusively to any unprejudiced mind the benefits that have come to the country through the passage of the eighteenth amendment, in spite of the deliberate attempts to evade and nullify the law and bring it into contempt.

CLOSING SESSION

The name of Russell Conwell of Philadelphia, the Baptist veteran, undoubtedly drew many of the seaside visitors, so that the last audience half filled the auditorium. The singing was inspiring as usual, and President Taylor looked as smiling and happy as ever, however weary he must have felt after such a long strain. We have never had a more acceptable presiding officer, and his influence was felt always, though he kept himself in the background performing his duties in simple and unaffected manner that won him admiration.

There were two addresses. Dr. M. Joseph Twomey of Newark spoke on "Following the Vision," "Vision," he quoted, "is seeing things as they are, and as they will reasonably be in the future." Following the vision is taking the responsibility which comes with seeing the facts. The Convention has given us this vision; we have seen our great evangelistic gains, we have seen our missionaries, and have caught their spirit, we have seen our debt. We won this debt for Christ's sake. We saw and approved the plans to meet it. This will draw us into closer fellowship. It will lift us again into our proper column, for folk are divided into just two columns, the givers and the takers. We will be glorious givers. Our assets to meet the new task are our message, our faith in

the Christ of the message, our courage because of His presence, our love which will not measure, but will be extravagant as love ever is. It will mean the whole Baptist folk at the whole job. We are not so much apart as some think. The great majority are real Baptists, who have the cross as the center of things. But the individual must realize his responsibility. It is easy to say we will do it. It is easy to do it when *we* do it, each doing his share.

Then the closing address was delivered by Dr. Conwell. It was indeed fitting that this distinguished preacher, lecturer and college president should bring his message as a climax to a Convention that had been so characterized by denominational unity, fraternal loyalty and missionary enthusiasm. Every sentence of his address reflected the virile personality of the man who has enjoyed more than forty years of active service in the Baptist ministry and whose celebrated lectures have given him a world-wide reputation. The close of his address was most inspiring as he told what Jesus Christ had meant to him throughout the eighty years of his long and useful life, and how he now faced the western horizon with a serene confidence and a sublime faith. All who were present came to realize that they had been given a momentary glimpse of the eternal glory he so fondly anticipated.

After some inspiring closing remarks by President Taylor, in which he called attention again to the fact that this Convention because of its spirit and enthusiasm had been one of the greatest he had ever attended, the Convention of 1923 was declared adjourned, and became a notable part of our history.

A Fraternal Message from Japan

Dr. Franklin at the opening session read the following fraternal message from the Baptists of Japan:

"As we celebrate the fiftieth anniversary of the opening of Baptist work in our land, we Japanese Baptists wish to express our heartfelt gratitude to our brothers and sisters in America.

"We recognize that we are what we are today through the grace of God and as a result of the immense financial resources and the large number of messengers of Christ which, accompanied by prayer, you have sent out in our behalf.

"We face the future determined to requite your goodwill by an ever-increasing whole-hearted endeavor to extend Christ's Kingdom.

"Most earnestly do we pray that God's richest blessings may abide upon you, our brothers and sisters, and upon your activities in Kingdom building. In behalf of the Japan Baptist Convention,

YUGARO CHIBA."

This was received with great applause.

Gifts with Doctrinal Conditions

The Committee on Gifts with Doctrinal Conditions Attached, reported the following recommendations:

1. A large degree of liberty must be left to all our missionary, benevolent and educational organizations which receive and administer denominational funds. With such a wide and varied constituency, and with such complex needs to be met, it is necessary to trust the judgment of the men and women who constitute the management of our Societies. In the exercise of liberty due regard must be given, on the one hand, to the demand of loyalty, to fundamental Baptist doctrines and to the integrity of gifts. On the other hand, we must always insure the complete freedom of our Boards, executive officers, missionaries, and other representatives from subjection to formal creedal tests.

2. While recognizing the right and freedom of any individual to proffer a gift to our Societies or Boards for use in our denominational enterprises with such specifications as may seem desirable to the donor, we nevertheless recommend that the Convention advise all donors to trust the loyalty and integrity of our respective Societies and Boards, and to make their gifts to our denominational enterprises without doctrinal conditions. And we furthermore recommend that the Convention advise the officers and managers of our Societies and Boards to make clear to donors desiring to attach doctrinal conditions to their gifts the difficulty of administering such bequests and the danger of embarrassing entanglements.

We express the hope that the spirit of mutual confidence through which Baptists have been so greatly blessed in the past may continue to abide with us. We stand together facing a world which needs our ministry of faith and love. Our program of advance at home and abroad calls for our united strength. In common devotion to Jesus Christ as Saviour and Lord, let us finish the work which He has given us to do. Respectfully submitted in behalf of the conference of the Boards,

FRANK M. GOODCHILD, *Chairman*
CLARENCE M. GALLUP, *Secretary*

The report and recommendations were adopted without a dissenting vote.

Convention Casuals

The Convention from the first sensed the seriousness of the tasks it faced and a spirit of worship pervaded all the sessions.—*The Baptist*.

After all, there is nothing like the right hymn, sung at the right time, to change the temperature of a convention and keep it warmly human.

Instead of the most harmonious and peaceful Convention in years, readers who had to depend on the reports in the daily papers would suppose that the week was one long contest, with the fight not abandoned until everybody had gone home. The religious press is still needed.



MISSIONS' CORNER IN THE EXHIBIT. IT LITERALLY "COVERED" THE SPACE

That was a capital suggestion to send the Shaw Singers to Stockholm. They would keep that world congress in harmony—while they sang, at least.

Pastor Cross, giving welcome, raised a laugh when he said that, "strange as it may seem, the same Baptist pastors are here that were here when the Convention met in Atlantic City five years ago." Why should anybody laugh at that?

It is said that in a certain street of a small city there are four churches in one neighborhood. The sign on the first says, The Church of God; on the second, The True Church of God; on the third, The Only True Church of God; and on the fourth, The First Baptist Church. So far as the sign is concerned, this church does not have anything to do with God.—*James McGee*.

You find stingy Indians just as you do stingy white people, and Indians just as ignorant of white people as white people are of Indians. Human nature is pretty much one.—*President Weeks*.

Be sure to read the President's address. It is a fair handling of the entire situation.

We got a million of Jackson Barnett's money, half for his wife, who married him to get some of it (laughter), not the first woman who has done such a thing (much more laughter), and half to Bacone.—*Commissioner Burke*.

I feel like an ancient Egyptian—pressed for time. The climate of India is nine months hot and three months hotter.—*Chas. Rutherford of Telugu field*.

Mr. Geil introduced me to an African palaver in Banza Manteke, and I now have the pleasure to introduce him to a similar gathering here.—*Dr. Lerrigo*.

Leadership abroad will never rise higher than the tides at home. America has no message for the world except as Christianity is practised at home.—*Dr. Franklin*.

President Clarence A. Barbour succeeds President Burton as chairman of the Board of Education, the extra cares as acting-President of the University of Chicago compelling Dr. Burton to drop a work he has carried since 1911.

Treasurer Miner of the Convention received fine recognition for his years of unsalaried service in an office requiring much time and getting as a rule small thanks. Conventions are not ungrateful, however, if republics are.

Dr. Aitchison in his address tells us some of the activities proposed for the present year. Read it before vacation.

There are times when it is well not to say too much about the family tree. We have discovered a lot of them out in California that need to be sprayed.—*Dr. Brougher*.

We went back to bulletin days this year, *The Baptist* having found the task too exacting, Editor Killam said. So the *Atlantic Bulletin* made its appearance, with Dr. Frank A. Smith as editor. It was a good "ad." for *The Baptist*, though a thankless job.

We shall have a year to get used to the new name, Board of Missionary Cooperation—pity it couldn't have been shorter—but meanwhile let us not forget that the General Board of Promotion is doing business at the old stand, and has plenty of big business to do between now and April 30 next!

It was a satisfactory Convention—satisfactory most of all for the genuinely religious atmosphere in which the whole program moved from start to finish—from the call to order by President Taylor to his closing tender words on Tuesday evening.

Just as we have initials coming into use more and more, as M. and M. Board, so in consequence of long names we shall doubtless have in future the familiar designation B. of M. C. for the successor to the G. B. of P. More terrible thought still, in some denominations they are calling their cooperative organizations the Coops.

The denomination is to be congratulated on the fact that Mr. Albert A. Scott, of Newton Centre, remains at the head of the Board of Promotion and also of the Administrative Committee. Everybody made this unanimous.

It might be well for the Southern Baptist Convention to instruct its future fraternal delegates that it is overstepping the fraternal functions to take sharp sides in a pending discussion of an important subject which concerns Northern Baptists alone—unless by request.

We will not be satisfied with anything short of a clean slate for the beginning of a new era of denominational achievement. The New World Movement is just one short chapter in our history. Its victories and its defeats; its fellowships and its estrangements are all too clearly in mind to need explanation. We may rest assured, however, that when the future historian delving into the denominational archives forms his unimpassioned estimates of the period which is now drawing to a close, he will picture it as one of the most fruitful periods in the life of a great denomination up to this day.—*Editorial in The Baptist of June 9.*

We hope sincerely that our people everywhere will rally to the help of the Board of Promotion this year. Let our multiform work go forward, and let every debt be paid before April 1, 1924. When the new Board of Missionary Cooperation begins its work a year hence there ought to be no harassing debts to block progress.—*Dr. Laws in Watchman-Examiner.*

When we said it was a pity the new name could not be shorter, it was from the printer's point of view, not as a criticism. The name is full of the right kind of inspiration. It is psychologically true, and we cannot see how the constant impression of the missionary idea can fail to bear fruit. In "missionary" we have the great idea—the strong impulsion—the effective appeal to conscience, imagination and heart. In "cooperation" we have the binding force of the denominational organizations working together as one to accomplish the common task, which is phrased finely in that sentence from Our Lord's Prayer which was the Convention motto—"Thy Kingdom Come." A strong, comprehensive, appealing, carrying name that of the new promotional organization—Board of Missionary Cooperation. It lifts the thought at once from the commercial to the spiritual plane. Whoever originated the name should have a special niche in the denominational Roll of Honor. We shall like it better the more we become familiar with it.

The great thing is for the individual organizations to get their achievements before the churches, and they should have liberty to do it.—*F. W. Freeman.*

Regional conferences and echo meetings are two of the leading features of the present year's activities, and they will be country-wide in extent.

Dr. A. C. Baldwin, of Philadelphia, said at the close of "Home Mission Day": "This program brings back memories of the old May Anniversaries when we gave adequate time to the reports of the workers from the mission fields. For such occasions the Convention always should be willing to expedite its business." Said Mrs. W. P. Topping of Elgin, Ill.: "This is the greatest day for Home Missions that Northern Baptists have ever enjoyed at a convention."

The only Latin-American representatives were Rev. and Mrs. F. J. Peters, evangelists from Cuba, and Miss Louise Carter of the Woman's Society, from Salvador. Both Mr. Peters and Miss Carter were on the afternoon program of Home Mission Day, but had places at the end of a long program, and were compelled to cut their speeches down to seven minutes each. They made a great deal of their time, however. Mr. Peters spoke at some length in the Conference on Evangelism; also at the dinner given to the evangelists of the Home Mission Society, and at an early morning prayer-meeting held on the sands. On several occasions Mrs. Peters moved the hearts of her listeners by singing the songs sung most frequently during the recent revival in Cuba. Reports are coming from Cuba that the sunrise prayer-meetings, at which these songs are voicing the longings of the people, are steadily increasing.

Can we define a mother in terms of chemistry? Can we say, take so much oxygen, so much hydrogen, and the result is a mother? Or is there something in motherhood that breaks through all our formulas and escapes?—*Dr. Faunce.*

The Board of Education has from time to time voiced its conviction regarding the essential character of our Christian schools and colleges. In this day when the state is investing such immense funds in education and maintaining such splendidly equipped schools, there is but one reason that justifies the Christian church in asking its members to maintain another system of schools parallel to the first, and that is the desire to give its children an education in a Christian atmosphere, under Christian auspices, by Christian teachers, an education which reflects the mind and the spirit of Christ. We believe that He is the supreme revealer of the truth of God. It should be the ambition and the determining purpose of these institutions to discover and to reveal the mind of Christ to their students. Only as they exalt Him as the touchstone of thought and character are they true to their mission. We believe that the development of strong, true Christian character should be the ultimate aim of every school or college that bears the name Christian. We believe that our schools are earnestly seeking to approximate this ideal. It is the ambition of the Board of Education to help them in every way possible to achieve this end.—*From Report of Board of Education.*

Echoes of Evangelistic Tide Continent Wide

At the Sunday morning service of the First Baptist Church of Atlantic City, N. J., May 20, 1923, the Conference on Evangelism reconvened after an interim of two years, under the direction of the Department of Evangelism of the Home Mission Society, continuing through Monday afternoon, May 21. The meetings were of unusual intensity and interest. The program built around "Evangelism the Fulfilling of the Great Commission" was exceptionally inspiring.

On Sunday morning Dr. Frank M. Goodchild, of New York, urged those who own Christ as Saviour to answer the divine call to do the work of evangelists by personally winning souls for Him. His subject was "The Primacy of Evangelism." Sunday afternoon, at the Retreat, a large company of men and women were led by Dr. Charles L. White and Dr. H. F. Stilwell in a consecration service. A deep sense of the nearness of God was experienced.

Three evangelists of the Home Mission Society gave short addresses Sunday evening, their localities representative of the three geographical areas of the Northern Baptist Convention. They were Rev. F. H. Currie of Michigan, Rev. J. S. Reid of Oregon, and Rev. York A. King of Massachusetts. They carried the conference to still higher spiritual levels, giving expression to the thought of the last address of the day. Dr. John M. Dean spoke of "The Spirit of Evangelism." The lost world's need of a Saviour was the theme of Rev. James Holmes' appeal, speaking on "Evangelism a Proclamation," and Dr. Bernard Clausen followed with a vigorous plea to pastors and evangelists to make a place in their programs for the participation on the part of laymen in the pleasures and privileges of soul-winning. His subject was "Evangelism a Testimony," which he translated into the suggestive title, "A Living Wage for Christians." Prof. Frederick L. Anderson, of Newton, in treating the theme "Evangelism and Education," maintained that soul-winning is the broadest and best kind of religious education.

The closing session of this inspiring conference was marked by three addresses of great power. Rev. Fred J. Peters, a former missionary to Cuba, reviewed certain features of the unprecedented revival in Cuba conducted by himself and Mrs. Peters. Rev. Floy T. Barkman, of California, spoke of the important mission among soldiers, sailors and marines in San Diego, which he is conducting as an appointee of the Home Mission Society. Dr. W. H. Geistweit brought the final message, a convincing portrayal of the secret of the effectiveness of the work of the disciples of Christ, his topic being "The Fellowship of Evangelism."



THE EDITOR'S POINT OF VIEW



A Forward Moving Convention

Reviewing the week at Atlantic City, the high points are its spirit of unity, its harmonious action on all the great matters of denominational concern, its readiness to face frankly a situation admittedly serious, its centering of attention upon the real issues, its evident confidence in those entrusted with leadership, and its quick responsiveness to the programs laid out for the closing year of the New World Movement and the future. Nothing could be more encouraging as we move out into this year of effort. As Dr. Aitchison said, it is a difficult task and we must not delude ourselves about it, but we can and we will accomplish it. The united pledge of the Convention is the best slogan for success.

The spiritual quality of the sessions made them an inspiration and refreshment. The program was laid out with this in view. Instead of letting Convention business encroach upon or replace the prayer-periods and Bible expositions, the business had to wait, and the devotional services were not regarded as perfunctory but as essential parts of a truly religious gathering. The singing, led by a master who knew how to select the hymns that inspire faith and fervor and how to keep himself unobtrusive while drawing out the vast volume of praise from the congregation, had much to do with the creation of the desired atmosphere, in which indeed all Convention work should be done. And no one will question that the personality of President Taylor and his exhibition at all times of courtesy and geniality, the brotherly spirit that is irresistible, was another large factor in making harmonious conclusions easily reachable. The denomination owes a debt of gratitude to Frederick Taylor and pays it in love and esteem. Fortunate indeed has the Convention been in its presidents, and in Mr. Shank it has chosen a consecrated and able layman who will worthily take his place in the succession.

The unity of action was as remarkable as it was significant of a new sentiment and purpose, which can only be interpreted as a determination to put aside all obstructive tactics and move forward. One who had prophesied unanimous election of officers, unanimous adoption of a \$12,000,000 budget for the year, unanimous adoption also of the proposed future policy, would have been regarded as outside the ken of common sense. Yet that was what happened. After having been accustomed to interminable debate for some years, this Convention took the other extreme and indulged in almost no debate at all. This Convention proved from the start that it knew its own mind, and believed the time had come for less discussion and more percussion.

The Convention fared badly in press reports which placed it before the public in misleading and false light. This is a serious matter, but the responsibility must not be put wholly on the newspaper men. If delegates promised sensations and imposed incorrect statements upon them, surely the informants were the worst offenders. It would be difficult to name a graver wrong than poisoning the sources of public information.

The Atlantic City Convention has set the standards and manifested the winning spirit for the work of the year. In this issue the Editor has sought to interpret the Convention and its spirit and significance to the constituency, remembering that an editorial is for the expression of opinion, and a report is the record, as impartial as human nature can make it, of what took place. We hope our readers will give it a thoughtful reading, and that it may convey to them something of the faith, hopefulness and cheery outlook and uplook that made the gathering memorable.



The "Pay Up" Days

There is a prosperous town in the West by the name of Payallup. With the change of a single letter in the name, it represents the place in which every Northern Baptist who has made a pledge to the New World Movement should become a resident, if not one already. That means Pay-all-up. The spiritual compensations of residing there are beyond computation. The rewards may not be counted in dollars and cents—those will be computed by the missionary treasurers—but they will consist of the treasure laid up where moth and rust do not corrupt nor thieves break through nor steal.

Read the statement on the fourth-page cover, and you will see that a number of Days have been placed among the financial objectives for the year. Thus, there is Pre-pay-up Day, June 24; Pay-up Day, October 28; Pay-up Day, January 27; and Pay-up Day, April 27. That means quarterly, so that the money may keep coming in regularly.

But the thing to make sure of is a residence in Pay-all-up before that last quarter is overpast. That will mean the closing of the New World Movement in the only right and honorable way, with the meeting of all the denominational obligations, the cleaning up of the debts of the missionary societies and other organizations of the Convention, and the clearing of the way for the new program provided for at Atlantic City.

Of course the way to secure a place of residence in this celestial city of Pay-all-up, in case you have made no pledge to the New World Movement, is to see the treasurer of your church at once and make one. There is yet time to get in and to secure the eternal rewards.

And just think of it! If every Northern Baptist who has made a pledge should move into Pay-all-up before April 30 next, not only would the slate be wiped clean and the New World Movement go out in a blaze of successful achievement, but—the denomination would find itself able to make up in some degree at least for its reduction of last year on our missionary fields, thrill the hearts of our missionaries with joy and thanksgiving, reap fields white for harvest and push forward an advance all along the line.

Marvelous place to live in—that Pay-all-up. Don't miss it!

Interpretation of the Home Mission Society's Report

BY DR. FRANK A. SMITH

Every problem that confronts our nation is a Home Mission Problem. The frontier of 1832, when this Society was founded, has swung away from the Mississippi Valley, at times to Utah, to the Pacific Coast, again to Mexico, again to the black belt of the South, and now to the congested foreign populations on the eastern and western seaboard. A review of our work will reveal the fact that the Society has never been able to complete its work in a given area before the necessity has arisen of undertaking some fresh task. Humanity is on the march. Every state has a mixture of populations due to the migratory groups of working men, to the habit of farmers to sell their acres and move to cheaper land, to the building of suburban communities adjacent to large cities, and to the tides of colored people who are deserting the South, lured to the North by the prospect of higher wages. In every city there are sections that formerly were populated by Americans, then Germans, then Scandinavians and through which have flowed other successive racial tides. The Home Mission task can never be finished in a tidy manner, but the wider its scope the greater the number of loose ends. It is a task moreover of world proportions, for not only does it serve a nation more thoroughly cosmopolitan than any other, but the returning tide to the countries of the old world and the Orient carry those who, won to evangelical Christianity here become centers of Christian extension in their home lands.

The Society has been greatly blessed during the year. Our missionaries have shown a spirit of consecration and sacrifice that if rightly understood would present a noble and inspiring challenge to the churches. The prayers and consecrated giving of a host of men and women reaching through succeeding years have made possible a breadth and an intensity never excelled in our history. Widespread expressions of confidence have heartened the Board and the officers.

It is impossible to tell the whole story of the year in its fascinating details. There are six western states still in the missionary stage of development where the missionaries render heroic service and the churches after splendid sacrifice are largely dependent on our support. Steps have been taken to strengthen the 4,712 rural churches by the establishment of a few demonstration centers, and 13 chaplains of the army and navy have become associated with our missionary staff and been given assistance as a part of the after-the-war work. The Indian work has been enlarged by the establishment of a new Association among the Crow Indians, and the work in Alaska has had personal supervision and visitation. In social service the Judson Health Center has been continued, and valuable service has been rendered to the thousands of patients that come to the Mayo Brothers' Hospital in Rochester, Minn., by the maintenance of a Baptist chaplain.

The architectural department has responded to inquiries from 230 Baptist churches and institutions and made 146 studies aggregating a total estimated cost of \$6,596,000. In the department of Foreign-speaking and City Missions three new Christian centers have been opened and contracts let for two more. The spiritual responsibilities of these centers are not forgotten, for in

one of them there were 28 Poles baptized last year. The work among the Mexicans has made unmistakable advance. The work among the Chinese in the San Francisco Bay District has been coordinated by pooling the resources and activities of several denominations for social, educational and evangelistic endeavor while maintaining the interests and interdependence of the different denominations represented. The Japanese mission in Seattle has seen 25 baptized. In the field of our Latin American Missions there has been a great awakening. Cuba and Porto Rico have witnessed a great ingathering of souls, and the works in Mexico and Jamaica, San Salvador and Nicaragua are most promising. The marked advance in education is indicated by the fact that the enrolment in four of our best Negro schools has advanced 30 per cent in the college department; Bacone College has had a year of unprecedented prosperity; a new school has been opened in Haiti, and the International Seminary has rendered valuable and strategic service in training pastors for the foreign-speaking churches.

It will be noted that one important point in Home Mission policy is Cooperation. Closer connections between the Home Mission Society and the State Conventions have given greater force to the home mission impact. The chapel car auto conducted jointly with the Publication Society and bearing the names of both organizations is one of the later enterprises that have cemented the ties begun in former years. Relations with other denominations have been maintained through the Home Missions Council. A valuable contribution to home mission progress has been made through the "Student Fellowship for Life Service," which seeks to encourage in our higher institutions of learning the dedication of young men and women for the home field in the way that the Student Volunteer Movement secured recruits for the foreign field.

It is vitally necessary to bring into common interest and spirit all our home mission forces—national, state and city—and to inquire within large areas what the missionary task ought to include, and determine the responsibilities of financial support and equipment of buildings and workers so that our spiritual fruitage shall increase faster than our population. The ratio of missionary activity and achievement must largely outreach the ratio of increase in population if our nation is to be won to Christ. It is the finest strategy to develop strong State Conventions. A few years ago certain Middle-West States celebrated the day of their financial independence of the Home Mission Society, but in more recent years some of the most insistent calls have come from these very conventions, which found themselves swamped by unforeseen conditions. Years ago the Society maintained its own missions within the boundaries of many State Conventions under its own supervising secretary, but the present policy is to strengthen each Convention to do its own work in its own territory, and the Society give its energies to supplying special needs where required and to the accomplishment of those great missionary activities which must be carried on as a common enterprise. There is no State Convention, however strong in present resources and leadership or so secure

in its outlook, that it may not in the future face some peril inimical to its growth and to its denominational life. The phenomenal growth of the Society in recent years has enabled it to serve as a source of reserve power for emergencies in almost every State.

The many notable gifts received have made it an important year financially. (The Indian gifts are contained in the report of Dr. Hovey on another page).

The question naturally arises, why is it that in view of the great endowments of the Society there should be any debt at the end of the year? The answer is that these funds are in greater part designated by the donors or are trust funds for some institution. The work of the Society is carried on by contributions to the general fund, and when the churches fail to contribute, the general fund suffers and a deficiency results. Such items as the Judson Health Center, the International Seminary, the schools in Jamaica and Haiti, the endowment of the schools for Negroes, the establishment of Christian centers, are made possible by special gifts, the income from which cannot be made a part of the general funds and the principal is not a part of the New World Movement, owing to the conditions attached. It is clear, however, that no statement of the work accomplished during the year can be complete without telling of the achievements which have been made possible through these gifts.

The disturbing presence of a large debt will also raise the question as to what progress is being made toward self-support on our mission fields and for our institutions. So many of the English-speaking churches are under the direction of the State Conventions that their progress toward self-support rests largely with these bodies, and the same is true to a considerable extent of the foreign-speaking churches. The Society is constantly exerting its influence to this goal. One of the foreign-speaking conferences has adopted a standard for the churches represented that will greatly help. It is noteworthy that the recently organized Estonian Church in New York, though small in number, is setting a fine sacrificial example for all the brethren. Marked progress is being made among the churches in Latin America. Four years ago there was only one self-supporting church, now there are 10; four years ago their contributions were \$26,000, now they are \$54,000. The churches in Cuba have their own Home Mission Society raising \$4,200 yearly and employing eight pastors. They have assumed responsibility for the evangelization of their own country, and this will eventually set the Home Mission free from every burden save that of education.

Porto Rico and Mexico have begun a similar movement. The colored constituency in the South is giving better support to our schools. Their total gifts amount to about \$25,000 yearly in addition to about \$250,000 which they raise and give to private schools for their own race and for public education outside of taxation. There have also been generous contributions toward the erection of buildings from time to time. Our schools need to be greatly improved and will need our help for many a day to come. The policy of the Society and the aim of the administration is to build a self-reliance that will lead to self-support as speedily as possible.

Another important item in the policy of the Society is evangelism. The fundamental task of home missions is to bring men and women to a knowledge of Christ as Saviour and Lord and Redeemer; and whatever lines of work may be projected there must be a spiritual strategy

that shall bear fruitage in souls won to Christ. As our eyes sweep the field we note the wonderful outpouring in Porto Rico where large numbers have confessed Christ and the churches have greatly increased. The movement has spread to Cuba with much of the same fervor and results, and other parts of Latin America are similarly responsive. The Christian centers are also evangelistic centers, for in one of them 28 Poles were baptized this year. In all of our schools there is a steady pressure to bring the students to accept Christ and most of them conduct evangelistic meetings during the year. The reports from the country at large as reflected in the information in our department of evangelism indicate two remarkable things: First, there is an increased spirit of revival; and second, there is an unmistakable swing from mass evangelism and superimposed campaigns to the local church and the pastor as the evangelistic unit, with the pastor or some neighboring pastor as the evangelist and the church as the driving force.

It is the conviction of your Board that there should be an increasing emphasis on evangelism. The year's program for the local church, the program of denominational activities, the emphasis in our State Conventions and associational gatherings need to be framed so that they will coordinate and fling a challenge to God's people and God's ministers to go out after the souls of men and bring them to Christ. There is a widespread spiritual paralysis that stays the hand of the church in what ought to be the day of her power. There is no psychological substitute for the spiritual. Our ministers are not salesmen but prophets, and no philosophy of behavior can take the place of a gospel which is the power of God unto salvation. Our next great denominational movement ought above all else to be spiritual and seek to vitalize the spiritual life of our churches. If we, by some means working with the Holy Spirit, can raise the tide of spiritual life in our churches, then on that tide we can float any and every denominational enterprise, and unless we do we are doomed. Amid the great currents of emotion that surge through the hearts of men today the passion for souls must have first place with the disciples of our Lord. Whatever duties may call us, this is primary; whatever tasks claim our time and strength, they will be lifted all the higher when we have placed at the center of our souls and our churches' life the passion that drove Him to the Cross.

What God may have for us in the future we may dimly guess. Whatever God may be planning for America and for the world through America's influence, those who are His followers must have more and more in view the spiritual transformation of the nations of the earth. The gospel is ever the power of God unto salvation and this world which prays in its agony and shudders in its sin, can never have its wound healed till the power and meaning of the gospel become the light and leading of all men. It will be the lot of this Society and of our devoted Baptist missionaries to face untold difficulties and perplexities; it will be the privilege of this Society and all who serve with it to interpret with fine self-denial and high courage the love and forgiveness of God our Father as revealed in Jesus Christ. And to that end the members of the Board and the secretaries and the missionaries and the teachers all solemnly consecrate themselves this hour to the establishment of that Kingdom which hails Him as its Lord and King and to the promotion of the righteousness that exalteth a nation.

Interpretation of the Woman's Home Mission Report

BY MRS. ORRIN R. JUDD

In the word "Ebenezer" is recorded a never-to-be-forgotten experience, and it is this word that the Woman's American Baptist Home Mission Society chooses in reviewing the work of the year 1922-23. "Hitherto hath the Lord helped." To be sure there have been clouds, and the pathway has not been altogether smooth.

The year began with a debt of \$335,081.41. This necessitated a reduction of \$120,000 in our budget appropriations which was discouraging. The resultant retrenchment was not made without anguish, for 52 fields were affected, and the equivalent of the salaries of 40 missionaries and 30 teachers had to be withdrawn from the work. This left some fields utterly destitute, and others insufficiently staffed and imposed on all the workers heavy burdens. To reduce grants that had been allowed to such schools as Hartshorn, Shaw and Spelman for many years, brought as much sorrow to us as to the trustees of the schools. On the other hand, it quickened efforts toward a realization of our ultimate goal for the schools—a greater degree of independence in the support of their own work.

The American Baptist Home Mission Society, sensing our situation, cheerfully released \$1,000,000 of its own askings under the Survey, in order that that amount might be added to the askings of the Woman's Home Mission Society, to raise our percentage of the distributable funds sufficiently to cover our greatly reduced budget. This generous action we acknowledge, with warm appreciation of the encouragement it brought in our time of need. The anxiety continued intermittently all through the year, as month by month our required funds did not come in until the last moment, but the year is closed and we have not had to ask for any additional financial aid from the bank. At date our borrowed money stands at \$210,000, having been reduced by \$125,000, and we believe this reduction to be in direct answer to prayer. Therefore, on the threshold of the new year "hope feeds on memory" and inspires the certain confidence that He who has led us through this year will supply all our need in the coming days. A word of explanation should be made, namely, that while there was a falling off in receipts from individuals and churches, this was offset by an unusual gain in legacies and receipts from matured annuities.

During the last year, as in all the previous years of its history, our Society has striven, not for fear of a sudden earth but in gratitude and love to a glorified Redeemer, to reach every race and color and tongue represented within the boundaries of our land, with the Christian pledge of peace and good will.

A survey of the field shows that its hand is still stretched out to the Red Man. Not yet in numbers adequate to the demand but still more effectively than ever before the workers have carried on the mission. They have reaped the harvest of seed sown long ago by other sowers sometimes no doubt in tears, and have lived and labored on to widen the trail that is called the "Jesus Road." Here and there a motor car is provided that the workers may serve two stations instead of one, and an extension of this plan would be a real economy, distant as they are from 60 to 100 miles from a railroad.

The year has had many encouragements. On one reservation a Christian Government Agent who attends the church meetings is a great help to the convert who sees him thus take his religion seriously. Among the Hopi's, *taught of course that every disciple should be a discipler*, one Indian refused baptism on the ground that having an impediment in his speech he would not be able to speak to others of Jesus; so sincere was he in his love, so literal in his application of the instructions given him. How patient, how dependable is the Christian Red Man.

On the mesa in Arizona, a unique Christian Center was built for the Hopis, a combination of laundry and bathhouse where the women could always find water, that precious boon in their desert land; and while doing their washing there the Christian women can point their friends to the Jesus whom they love. The Center also provides the welcome refreshment of shower-baths for both men and women. In this building work the Indians cheerfully gave their labor, first in hauling the timber from the railroad ninety miles away, and then in putting up the house. There was great joy when the new building was finished, but alas, the next night it burned to the ground! Were they discouraged? Not a bit. Before the sun set again, the work of reconstruction had begun, and the men gave their labors as before until the work was done!

We all know the story of the great gifts of Indian men and women for Bacone College, by means of which new buildings have been erected for the orphanage and school. These new Christians are furnishing us examples of the best standards of stewardship.

The problem of the South is fast being transferred to the North. Are we of the North willing to find a Christian solution for the problem of race relationships? It is said that 250 Negroes are to be leaving Georgia every day in response to the demand for labor in the Northern States. This wave of unrest, which has not ceased with the war, has created an undreamed of situation in our great cities of the North. How are we meeting it? In Pittsburgh, Cleveland, Detroit and Chicago our Society has helped in establishing Christian Centers where the workers are doing heroic service. Where necessary they cooperate with the courts in caring for wayward boys and directing them to right ways of living. As many as 24 have been on pay roll to the Matrons of one of our great Negro Centers. In Birmingham from 700 to 800 students are enrolled in Bible Classes. The Fireside Schools are numbered by the thousands. In many ways our Society is doing what it can to lift and to encourage, but what are its best efforts in the face of so much need? Baptist schools for Negroes hold a high rank among our institutions of this kind but their equipment is still inadequate. Several years ago Hartshorn Seminary was pronounced to be one of the best schools for girls in the South. For years however it has been housed in outworn old buildings. Then, there is one school with 55 different stoves of various kinds for which it is necessary to provide winter's wood, cut and split into big-sized, middle-sized and small-sized lengths. The support of this school is in part derived from the sale of barrels of old clothing. Is it not time to equip and support it?

Our work in Mexico is progressing. At Puebla the Nurses' Training School connected with the hospital founded by Dr. and Mrs. Conwell has graduated three this year, one of whom is working among her own people in Puebla. In the same city the mansion of a former governor has been purchased for use as a school, housing not only the elementary grades but also the normal school and a missionary training department. Such a department is also in operation at the hospital in Rio Piedra and will, we hope, supply trained workers for our schools and missions in Porto Rico.

But the Mexicans no longer remain near the Border. They are finding their way in increasing numbers into our northern cities. Our western cities are offering to many the warm hand of Christian fellowship. In Phoenix, Arizona, at least two Mexican missions have sprung up in less than five years. In Los Angeles our work is well established in three or four centers, and the new immigrants have proven so responsive that it is said, "Given a Mexican plus a Bible, you have a Baptist." A young Mexican convert objected to being baptized in the church. Said he, "I want the people among whom I work to know that I am a Christian. May I not be baptized in the irrigation ditch on the field?" And so it happened that in full view of his companions he bore witness to his faith in Jesus Christ as his Lord and Saviour.

Our Spanish American fields are white unto the harvest. A great revival has swept over poverty-stricken Cuba. Hundreds of converts have professed the faith, and classes for their instruction are being formed and demand an increased number of workers.

Our school in Santa Ana, started only four years ago, is crowded to capacity. Scores are being turned away. Parents bring their children from points fifty miles distant, and offer bribes to have their children admitted, and there is no room. One mother said, "I don't care where you put my boy, if you will only take him. He can sleep under your bed." But when the teacher walks sidewise to reach her desk, what answer can she give? In addition to increased and improved school facilities, Santa Ana is in immediate need of a hospital where believers are welcome. The doors are thrown wide open to us. Is our love strong enough to push us in?

One of the greatest delights of our Society is its work among the Orientals. To our credit it has been said that our Chinese school in San Francisco is the best of its kind. Of this we may justly be proud. Certain it is that the Chinese Church which recruits its membership from this school rejoices in the work that is done, and China herself, to which country our Christian students often return, is enriched by the principles which they take back with them to plant as a seed in the homeland. During the past year the work of the evangelical denominations among the Chinese in San Francisco has become united under a cooperative plan, whereby a larger and more effective work may be carried on. The Chinese converted in China may be disappointed if he visits America, but the Chinese converted by the prayer and faith of a Christian in our dear country will never doubt the genuineness of the American brand of Christianity. One of the workers of our Society, Miss Berkeley, for years a missionary among the Chinese of San Francisco, entered into her reward a short time ago. She had so endeared herself to these Chinese Christians that they asked the privilege of making all arrangements for the

funeral and burying her body in their own plot. Rudyard Kipling to the contrary notwithstanding, East and West do meet and become one in Christ Jesus, and China and Japan also become one on the Pacific Coast when the spirit of Christ has His way.

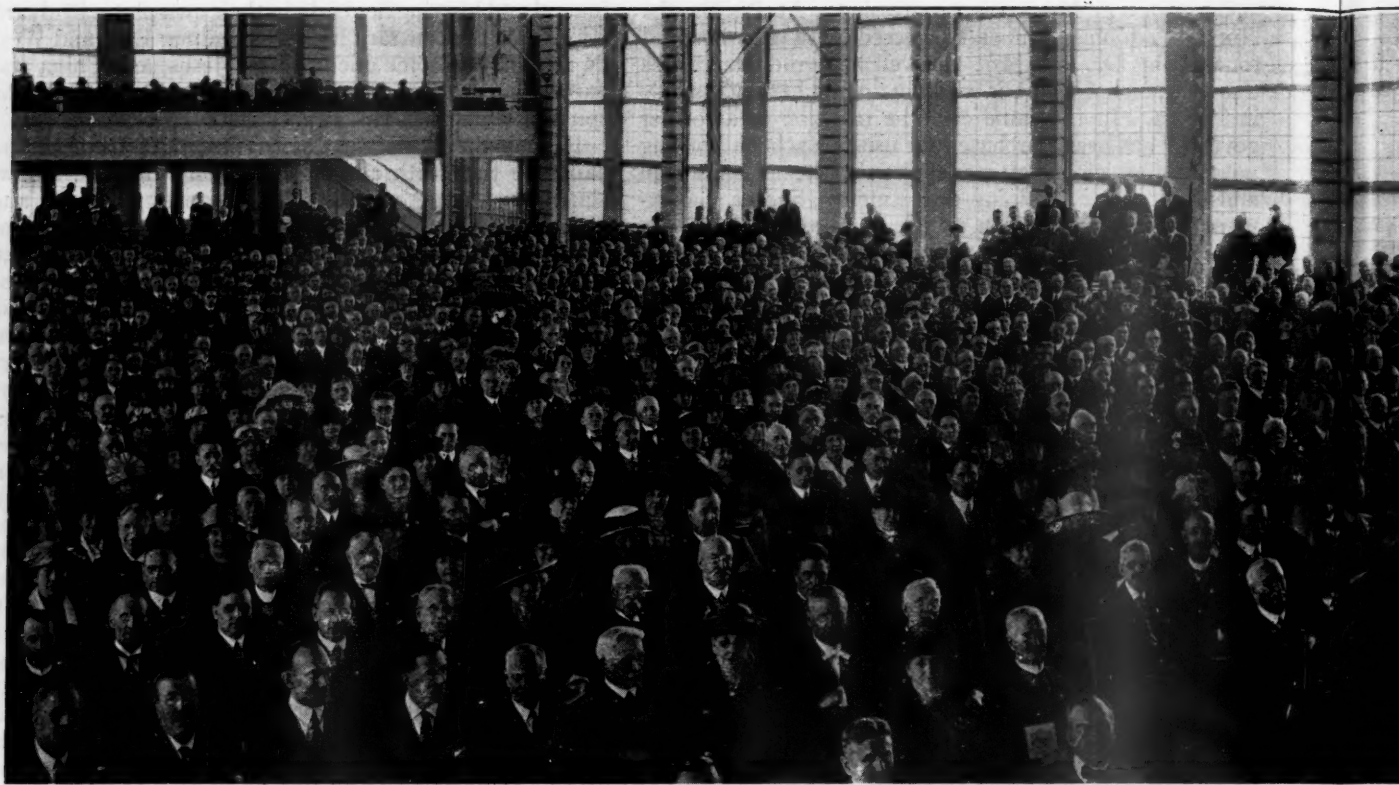
It is to the Christian women that both Chinese and Japanese turn with assurance of sympathy and fellowship, which they repay with unfeigned gratitude and appreciation. In Seattle is the beautiful Japanese Home for Women, which has befriended hundreds of girls and young women, and opened a way for the entrance of the gospel into the hearts that, friendless in a foreign land, welcomed the friendly greeting of the Home. In the Chinese and Japanese Churches on the Pacific Coast our loyal women workers win rich treasures for the Kingdom.

The work of our Society among New Americans has expanded in the course of the years. The Christian Center embodying the friendly welcome of the home, the instruction of the class or club, and the recreation of the playground, combining all with Christian teaching and friendliness, has become an established institution, worthy to be multiplied as rapidly as the necessary resources are supplied. Less than ten years ago not one of these homes had stretched out its loving arms to the children and mothers of needy communities. Today there are at least 25 in operation, and the requests for new ones are beyond our power to supply. One-half of these Centers are in the Middle West, the rest in the great cities or important industrial centers from coast to coast. Wherever in factories and mills great chimneys loom skyward, and multitudes of men, women and children who labor seem but part of the machinery, there is a place where the Christian Center is indispensable.

Among the Centers recently opened are one in the mining population of Rankin, Pa., and one among the Mexicans at Phoenix, Arizona. In New Haven the work has taken on new life because of the remodeling of the gymnasium at Davenport House. In Newark, after waiting for thirteen years, ground has been broken for a new Italian church and Center. In Lorain, Ohio, where there are many Italians, Roumanians and Hungarians, there is no Protestant work of any kind. This is typical of many other places in which Christian Centers ought to be established. When these "friendly houses," as they have been called, are planted, they are like seeds which taking root produce Christian teachers, pastors and missionaries for peoples of many lands. In one of these groups of foreign-speaking people, five young men started a Stewardship League, with tithe as a minimum gift. This League has grown to a membership of 40, and the church is fast growing towards self-support.

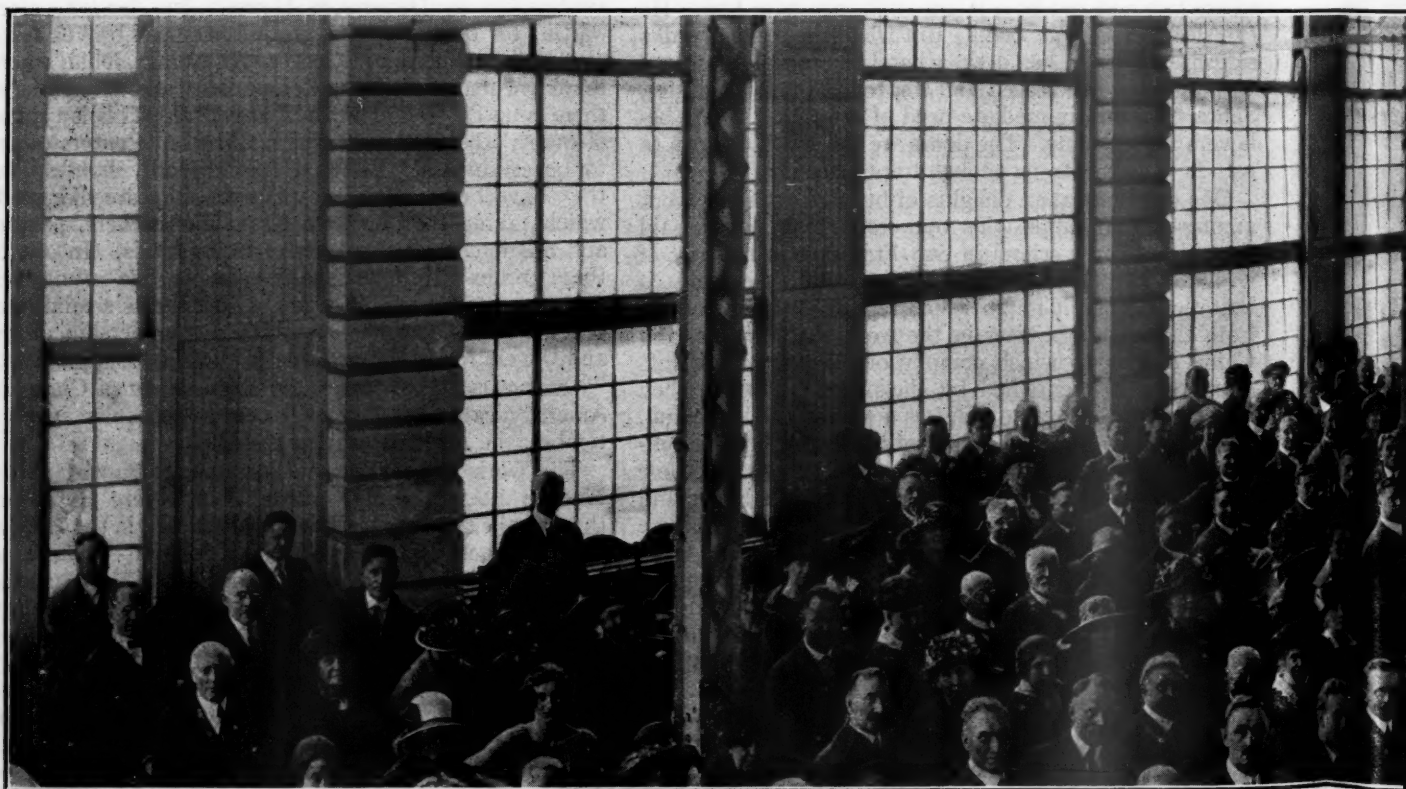
Our newest adventure is the Department of Christian Americanization. (This will be covered fully in September, the Americanization issue.)

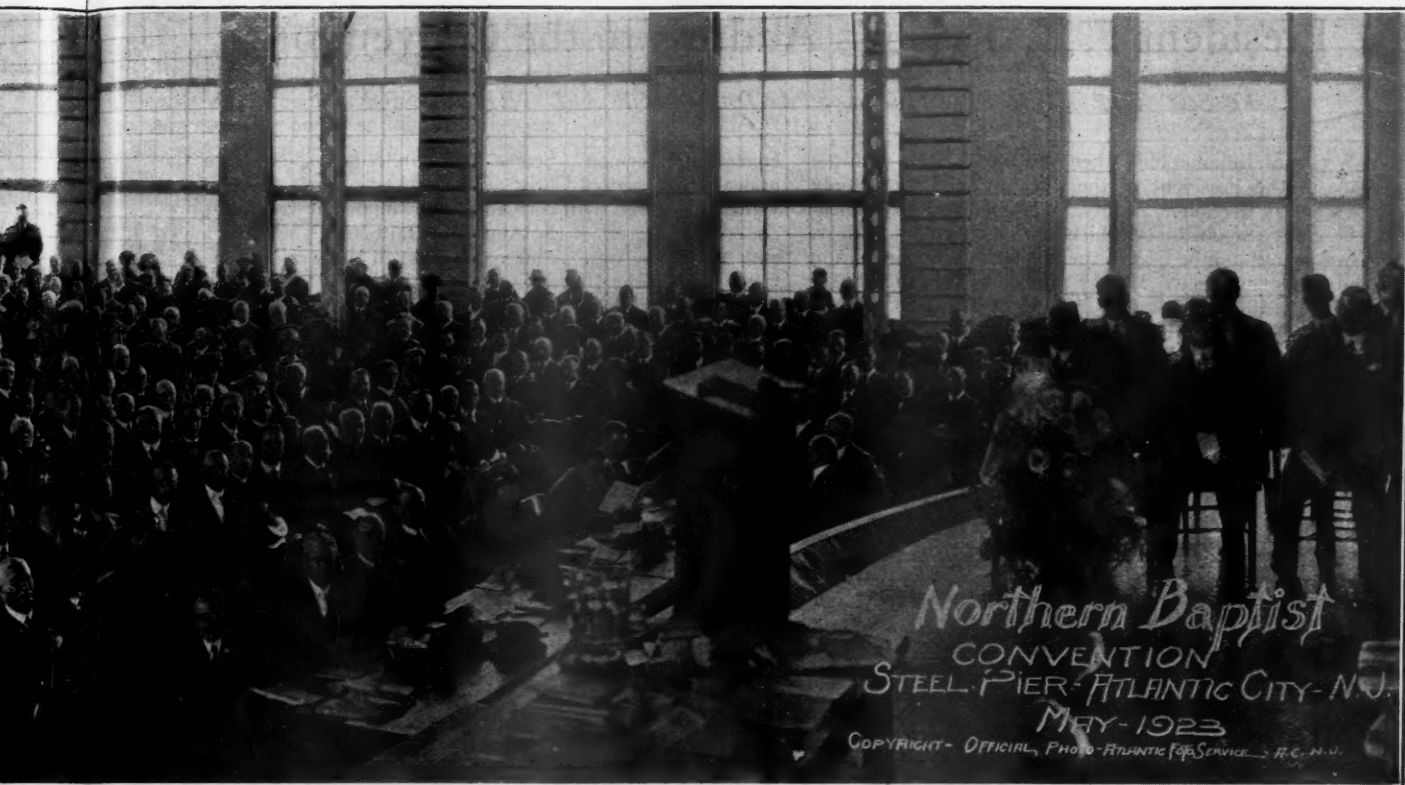
The work of the Woman's American Baptist Home Mission Society is the strategy of love. Expressed through the teachers commissioned to teach in the schools, through the open door of the Christian "houses of friendliness," and in the warm handclasp of the Christian woman who neighbors her neighbor. This love, the love of Christ, our Saviour, is powerful for the redemption not only of those lives which are thrilled by the workers of our Society, but of the lives of all the world besides, and the need of men, women and children all about us who know Him not, is a tremendous challenge to us all to bring men under the power of His redeeming love.



A Remarkable Picture of the Northern Baptist Convention in Session on

By joining the lower section to the top, a view of the entire section taken can be had. Unfortunately, the platform with church almost hides President Taylor. Knowing ones can distinguish Ashworth, Levy and Gallup, indefatigable workers, clear, and delegates can pick themselves out with little difficulty. This is by far the best convention picture yet taken.





Session on the Steel Pier Auditorium at Atlantic City, May 23-29, 1923

The platform with the officers of the Convention was thrown into shadow. The great bouquet sent by his Indianapolis fatigable workers. The press tables are occupied mostly by non-reporters. The faces of the audience are unusually true yet taken, and we are glad to present it to our readers.



President F. E. Taylor's Address to the Convention

IT SET THE HIGH SPIRITUAL STANDARD FOR ALL THE SESSIONS

LAST year at Indianapolis, when you honored me with the office of the President of the Convention, I was deeply conscious of the honor, and I have never ceased to be sensible of the great responsibility which the office carries with it. To the best of my ability I have tried to serve the Convention up to the present moment. Hearty thanks are due the officers and members of the First church, Indianapolis, for the gracious way in which they have carried the work of the church in order that their pastor might be released for the service of the Convention. Many things have had to be left undone, and perhaps many more might have been done much better, but where there have been mistakes or errors they have been of the head and not of the heart. The loyal support of everybody with whom the President has had to consult has been delightful; and the immediate response to every call for assistance on the part of the leaders in our work has made the task a pleasure.

While, so far as I know, every committee of the Convention has faithfully performed the duties required, I cannot refrain from expressing my appreciation of the remarkable service rendered by the Committee on Future Denominational Program, under the leadership of Dr. J. F. Vichert. The fidelity of the members; the large amount of thought and time given to the meetings; the deep devotional atmosphere which characterized every meeting, will long remain fragrant in the minds of the members of the committee. At their last meeting, after two days and nights of hard service, one of the members—the pastor of a great church—arose and thanked the President for naming him as a member of the committee and in a voice vibrating with feeling expressed his thanksgiving to God for the privilege of the fellowship of those never-to-be-forgotten days. Every soul in the room was in hearty accord with the sentiments expressed. Whether the report of that committee shall be accepted or rejected you will determine; but be sure of this: The work was done in absolute dependence on the leadership of the Spirit of God, and we shall do well to consider it in the same spirit when it comes before us.

I suppose that every President who has preceded me has felt the sympathetic and tireless cooperation of our Corresponding Secretary, Dr. W. C. Bitting. But whether that be true or not I am sure that no one has appreciated his helpfulness more than myself. I am confident that few of us have the remotest idea of the time and strength given to the work of the Convention by our Corresponding Secretary, and we owe him a great debt of gratitude for his devotion to our work.

AN ACCOUNT OF STEWARDSHIP

Now perhaps a few words as to my stewardship may not be amiss. Almost immediately after the close of the Convention at Indianapolis the President sailed for Europe, as one of a party sent abroad by our Foreign Mission Society. We were received graciously by a large company of our Baptist ministers on our arrival in London and I had the privilege of bringing to our English Baptists the greetings of the Northern Convention, and the still greater privilege when, with the others of the party, I was a guest in the home of England's grand old Baptist hero, saint and scholar, Dr. John Clifford. In Paris I had the opportunity of speaking in four churches on the one Sunday that I was in the city, and on every occasion extended the greetings of our Northern Baptist Convention.

But the real objective was Czechoslovakia, and there, beginning at Prague, Dr. Jones and the President traveled all over that beautiful country preaching the gospel. It was a great joy to address audiences every night that filled to overflowing the largest theatres and halls and to see the look of surprise that always came when we said that we brought the greetings of 7,000,000 Baptists from the United States. Every night we delivered an address on religious liberty and then preached an

evangelistic sermon. Scores and hundreds responded to the appeal and accepted Christ as Saviour and Lord. Everywhere we were received with cordiality, and the people greatly appreciated the interest of the American Baptists. They had never supposed there were as many Baptists in the world as we said there were in the United States.

In Prague the government, through Mr. Stepanik, Ambassador to the United States, and Mr. Spacek, who is at the head of the Czechoslovakian legation in Washington, both of whom were there at the time of our visit, graciously entertained Dr. Jones and myself, attended our meetings, introduced us to the Lord Mayor of Prague, and assured us of the appreciation of the government of our addresses on religious liberty, which they felt were especially helpful at this time when their new Republic is in the making.

On my return to this country I found an abundance of opportunity to further the cause by addressing meetings of Baptists all over the country. Of course, only a limited number of invitations could be accepted, but it was my privilege to address large gatherings of Baptists in Boston, Hartford, Newark, Trenton, Chicago, Denver, Minneapolis, Cleveland, Columbus, Detroit and other places, and also to visit the State Conventions of Illinois, Indiana, New Jersey and Massachusetts. I have attended conferences and committee meetings in various places and carried on correspondence incident to the great Convention. Much time has been given to the effort of the Immanuel church, Chicago, and perhaps more time was given to that matter than to any other one thing connected with our work. So much for the report on my stewardship.

REASONS FOR THANKSGIVING

Now let me speak a word of gratitude for the things that have been and are being accomplished by the Convention.

We have many reasons for thanksgiving as we gather here by the sea. I shall mention just a few of the achievements of the past four years. I am afraid we have allowed ourselves to think too much about the things undone, and not enough about the things done. At Denver we enthusiastically and heartily approved a program that was to cover five years. We listened to a survey of our needs and opportunities that gave us a vision of our responsibilities and, led by the Spirit of God, we arose and said, "We will not be disobedient to the heavenly vision."

While it is true we did not secure pledges for \$100,000,000, as we had hoped, we did secure pledges for at least \$48,000,000, and whatever may be said about our failure to reach the larger goal, we certainly have reason to thank God for one of the greatest achievements in our history as Northern Baptists. We were disappointed, of course, but not nearly so much so as our missionaries were, and yet with characteristic consecration they have crowded back their tears and made the cuts necessary and carried on.

Some of us remember the first attempt to raise \$1,000,000; then \$6,000,000, and we remember the desperate struggle we made to get that \$6,000,000. How insignificant that seems now! Let us keep before us the fact that the same people, inspired and enlightened, went out and raised \$48,000,000 and put the Northern Baptist at the head of the list of *per capita* givers of any of the large denominations. Is not this something for which to praise God? More than this, we raised the standard of giving in our churches to a level never before thought possible. Churches that would have been amazed at an apportionment of \$10,000 accepted a pledge of \$50,000. Churches that were giving an average of \$10,000 a year to missions pledged \$200,000, and in some cases over \$300,000 for the four years, and they are paying their pledges. We have taken a long step forward because of the New World Movement, and we shall never go back to the old standards again.

Again let us be grateful for the fact that many individuals have been awakened to the needs of our work and have been led to consecrate money in larger amounts than ever before to the work of the kingdom. I think of a woman who visited China and saw the need for a dormitory for boys. She gave the money necessary and that building will soon be dedicated. The other day that same woman sent a check for \$1,000 to help on this year's work. Another woman visited Japan, saw the heart-breaking scenes when students were turned away and the nervous strain under which the principal was working. She came back and at a great sacrifice to herself gave the money needed. The remainder was raised by a group of her friends, and the school was saved to a career of continued and increasing usefulness.

In India, through a gift of Dr. Cole, the Woman's Society has been enabled to erect greatly needed buildings in Nellore, which it was impossible for them to supply. Another interesting event in the women's work is the buying of property for a Nurses Training School and Baptist Headquarters in Lodz. There was a wonderful building there, a private hospital, built and equipped by a group of physicians for their private clinic, before the war. The war ruined their practice and left the people so poor that it was impossible for them to continue using the hospital. The women were able to get this property for the sum of \$25,000, which was still further reduced by a drop in the price of the Polish mark, until the actual payment was less than \$14,000. This money did not come to the women through the New World Movement, as it was not in the original budget. W. T. Shepard, one of the men sent out by the Foreign Society to visit Northern Europe, gave the first \$1,000, and individual givers made up the rest, but the New World Movement gave the inspiration that led to all these gifts.

But the gifts of individuals have not only been for the foreign field. A half-million-dollar gift recently came to the City Mission Society of New York, and in fact the New World Movement has placed these city mission societies on a much higher level than they ever occupied before. In the city of Detroit the other evening I attended the annual meeting of the City Mission Society and heard the superintendent, Dr. Gleiss, say that four years ago when a budget of \$225,000 was suggested as a bare possibility for the next four years they all thought they were facing a heroic task, but they have raised and expended more than \$1,000,000 in the city mission work of that city.

STEWARDSHIP AND EVANGELISM

Still another achievement of the past four years has been the enrolment of thousands of our people as tithers. The Young People's Union has given a great impetus to this work and the young people of our constituency are not only dedicating their money to God but they are consecrating their lives for service as never before. At every summer conference one of the most impressive and indeed thrilling services has been the calling of our young people to dedicate their lives to Christian service. Thousands have responded and in the years to come we shall see many of these in the work of the ministry or on the mission field. Indeed, there are scores of these young men and young women already preparing for the work of the ministry, or for some mission field who caught their vision at these summer conferences.

CAUSES FOR REJOICING

Perhaps that which causes us to rejoice the most is the wonderful spirit of evangelism which has characterized the denomination all during this period of the New World Movement. There were some of us who feared that the concentration of our minds on the raising of such a vast sum of money as \$100,000,000 would cause us to lose our spiritual fervor, but we have been gratified beyond words to see the splendid spirit of evangelism at home and abroad during these years. Pentecostal showers have fallen on some of our foreign fields, and in Kengtung, in Burma, the harvest was so great that probably thousands will be unshepherded because of our inability to care for the converts

as fast as they come. Dr. Lerrigo's story of what he witnessed in Africa as thousands were baptized on one station is one of the most thrilling stories of missionary victory of recent years. In Europe, especially in Central Europe, people are turning from darkness to light in such large numbers that the figures are astounding. In Czechoslovakia more than 1,000,000 people have turned from Catholicism to Protestantism within the past three years. The gospel of religious liberty, which is the gospel of Christ, has borne fruit, and the people of the land of John Hus are turning to the teachings of the man who, although dead for 500 years, seems to be the most vital force in the country today. His picture is found wherever there are Protestants. A great statue has been erected to him in the public square of Prague, displacing the statue of the Virgin Mary, which was thrown down by the legionaries on their return from the war. The harvest there is great, but again the laborers are few. The people are hungering and thirsting for the pure gospel of Christ and they are determined to have religious liberty. What a mission we Baptist have there! In only one other place can it be equaled, and that is Russia. Russia is ripe and ready for evangelism and we are told that more than 3,000,000 Baptists are ready and anxious to carry on the work of evangelism once the way opens. Brethren, we all ought to pray for Russia. Indeed,

Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's war.

The Home Mission Society is rejoicing over the remarkable revival that has swept over Cuba, where 1,500 inquirers have come forward and where classes have been formed to train converts for church membership. This revival spirit is prevalent in Porto Rico and among the Spanish-speaking population of the southwest.

In the Indian schools of this country evangelism has been the dominant note, and at Bacone, Oklahoma, practically the entire student body has come to Christ, and among the Indians along with the evangelistic spirit has come a spirit of generosity which has resulted in gifts totaling more than \$1,053,000.

In many of our schools and colleges special evangelistic meetings held this year have resulted in entire institutions being permeated with the revival spirit, and the atmosphere of some schools has been completely changed within the past year.

ORGANIZATIONS GREATLY BENEFITED

One must not overlook the fact that the New World Movement has greatly enhanced the work of our State Conventions and City Mission Societies. As go our cities so will go the nation, and we are learning that it is positively dangerous to keep pouring money into a hopeless situation in a small country place and to neglect our cities. If the gospel of Christ cannot reach and change life in the city we are lost. But we have seen the advantage of giving our City Mission Societies a larger place in our budget and in our thought.

We are gratified for the recent gift of \$500,000 to the work in the metropolitan area and for the spirit of our City Mission men who are charged with tremendous responsibility in these great centers of population. Never were there such great strides made in planning to take our cities for Christ as in the last four years.

Interest in all State Convention work has greatly increased in recent years and I doubt not that almost every State Secretary has had his heart gladdened as he has seen the large sums of money released for the Kingdom by those hitherto thought impossible to reach with the ordinary appeal.

In one state with which I am familiar we are raising a new order of men, the Order of Barnabas. We are having men come to the State Secretary and hand over their farms. Literally following the example of the good man of apostolic days who sold his land and laid the money at the apostle's feet. And so one could go on and mention other things which have come to pass in these days, but I commend to your careful reading the

best seller of the past year, a little book called *On the March*, which is in itself an achievement worthy of any denomination.

ACHIEVEMENT DESPITE OBSTACLES

But, my brethren, we know well that there are difficulties. There are obstacles; there are dangers. While we have achieved we have had to overcome tremendous odds during these days, and if we are to go on to victory it will not be along any pathway of ease. The past four years have been years to try men's souls; years which for some of our leaders have been heart-breaking; but years when some of them have learned as never before the power, the love and the friendship of God. In fact, if God had not been in this movement from the beginning it would have been killed long ago. We did not all see "eye to eye" as time passed. Even though at Denver we voted the movement enthusiastically, we soon faced much criticism. Some of it was fair and just and some of it was utterly unfair and very unjust. It ought to be kept clearly in mind that in every instance where criticism has arisen every organization involved has been willing and glad to face the criticism, investigate the facts and do everything possible to remedy the trouble. In spite of this there are those who, for some reason, do not care to know the truth and prefer to criticize, rather than to take hold and help in our great program.

One of the obstacles to progress has been the disposition to change. Too much valuable time and money has been spent in an effort to change every plan and meet every criticism that has come. If we could only stay put long enough we could readily accomplish what we once decided to do. It was inevitable that changes would have to be made as the faults of the plan were discovered, but it would have been much better if these changes could have been made without creating trouble and destroying the morale of the whole constituency.

It was said that the schools and colleges were hot-beds of infidelity and false teaching. An investigation was made and Dr. Goodchild's report reassured our hearts.

It was said there were too many salaried persons on the staff; so very competent, and in the thinking of some, very necessary assistants have been released.

It was said that missionaries were teaching false doctrines, and at great expense of time careful investigation has been made and over and over again these reports have proven to be erroneous.

It was said that if gifts could be designated vast sums would come into the treasury. That defect was remedied but no extra clerks have been necessary to care for the vast sums, because either the people who were holding up their contributions on that account have decided not to give their money, or have not learned that the change has been made.

It has been said that some way must be found so that every church, as well as any individual, can have certain objects for which the church or the individual can contribute. The report of the committee on future denominational program may solve that problem.

In other words, everything possible has been done to meet the criticism of every fair-minded person; therefore, let us go forward in the last year of the program assured that we can all have, and ought to have a vital interest in its success.

THE THINGS TO EMPHASIZE

Some time ago a letter was sent to a number of our leaders, asking several questions. Among these questions was this one: "What shall we emphasize during the last year of the campaign?"

The answers were remarkable for the unanimity of the opinion expressed. Practically all say the same things. As, for instance, "Stewardship of life and gifts." "Payment of all pledges," or, in other words, as much honor in religious affairs as there is in ordinary business morality. One writer says, "We need to emphasize the completion of the New World Movement with honor; the satisfaction on the part of subscribers of paying their pledges in full; the satisfaction on the part of the denomination of pay-

ing in full the accumulated indebtedness of the societies; the joy of actually doing new items of work projected in the survey; laying secure the foundations upon the principles of stewardship for future denominational work."

I feel that a word of caution at this point is necessary, for it would be very easy to expect the impossible from the stewardship campaign. Educational processes, especially with a mass of people, are always, it seems, slow. It will take a full generation of persistent missionary education and emphasis on the principles of stewardship to bring our denomination beyond the point of special financial efforts. We should not deceive ourselves at this point.

Another says: "We need to emphasize most of all the fact that when we launched the New World Movement we had a vision as to our duty and responsibility as a great denomination for world service. While mistakes have been made, it would have been a far greater mistake for us not to have attempted a program in keeping with the magnitude of the task which Christ committed to his church. We need to see again the vision which held us in its power at Denver. We need to forget the mistakes that we have tried to correct, and from which we are profiting, and get again that great vision, and with renewed courage and consecration address ourselves unitedly to the realization of the goal before us.

"Where would we be today had we not had the vision at Denver? There is scarcely any limit to what we might accomplish in the last year of this program if we could again come to the mountain-top experience of the presence and power of Christ, and agree to throw our hearts and souls into the forward movement."

I agree with all that is said, but I am sure the most important is that which is mentioned last, namely, *a new vision*. On the mountain at Denver we saw a world in need. As that wonderful survey was read to us we listened for hours with growing interest. When the whole program was fairly before us we enthusiastically indorsed it. Perhaps Paul's words to the Galatians are true of us, "Ye did run well for a season." Perhaps we have lost our vision. Perhaps we need again to see our Leader, and it may be we are like one of old who started on a venture of faith and then took his eyes off his Lord and fixed them on the boisterous waves. If this is so, I believe that if we recognize our need the same Christ who saved Peter will save us.

DOING THE IMPOSSIBLE

I am glad that the Convention text is "Thy Kingdom Come." I have been hoping and praying that the Christ who loved the sea, and at the seaside performed miracles and called forth leaders, who fed the multitude and quieted the storm and spake parables of the great kingdom; the Christ who encouraged the toilers of the sea who were tired and weary with a night of fruitless effort, will meet us here as we wait by the sea during these days. I am hoping that here he will open our eyes and let us see the world as he sees it; feel the need as he feels it, and give unto us the same passionate desire to save it that he always had.

May we give every speaker our prayerful attention! May we listen carefully to the returned heroes of the mission fields; may we see the men and women of burning hearts who are fighting so desperately to hold the lines, and may our hearts respond to the call to a new consecration of life and gifts! We need a renewed faith in an omnipotent God who is still our Leader; a renewed faith in our own ability as a denomination to meet the needs of our part of the world field, and a faith that will enable us to do the impossible.

One of the boys who was at Chateau-Thierry and who was badly wounded was carried back to the hospital. When the surgeons began their work with him his whole soul was still aflame with the enthusiasm of the fight and looking up into the face of the surgeon he said, "I tell you sir, they did things out there that can't be done." And I am hoping and praying that in these days we shall catch that spirit which shall lead us out to do the things that cannot be done.

The Year In Foreign Missions

BY PROFESSOR FREDERICK L. ANDERSON

A GAIN we praise God for his wonderful blessings upon our work in foreign fields, and upon our labors at the home base. It has been a far better year than the one which preceded it. We have had perplexities, difficulties, and obstacles to tax our faith, patience and courage, but God has brought us through. At Indianapolis we raised the cry, "Not one inch more!" of retreat in the face of the enemy. Today we can report that the retreat has been stopped, that our lines have been consolidated, and that debts are diminishing rather than increasing.

In the meantime the Pentecost of blessing on the Congo continues; 4,500 have been baptized within 18 months and backsliders by the hundred have returned to their Father's house. The Russian revival, too, goes right on. Reaping time has come on many of our other fields and in some of them unprecedented harvests are being gathered in. Last year the Lord gave us 12,000 newly baptized converts in heathen lands, and the most in sixteen years. Today we thankfully record that the number of baptisms in the same fields is 17,000, *without exception the largest number* ever reported in one year in the history of our Society. May God grant an equal or even greater advance next year! Our insistent emphasis on evangelism begins to bear fruit, and it is an evangelism which fills our schools with future leaders and is largely the result of the labors of men and women trained in our schools. We must never put the gospel and education over against each other. They are twin sisters, who normally play with each other's hands. As in America, the church and the schoolhouse go together.

Even on fields where the sower yet bulks larger than the reaper, there is reported a new openness of mind towards our preaching, a weakening of opposition, and a disappearance of prejudice, which is most hopeful. The long process of sapping and mining, so patiently pursued by our missionaries and our native Christian leaders, and so little appreciated by either their critics or their friends, appears now to be honeycombing the foundations of heathenism. As heathenism crumbles, we must see to it that Christianity, rather than some form of unbelief, reaps the advantage. Agnosticism might be a more stubborn foe than heathenism.

FACING THE RENAISSANCE

He lacks insight who cannot perceive that a new day is dawning in our war-weary world. The clouds are still here, but they are lighter now. Thunderheads occasionally appear, but they vanish again after a little growling. The wind is shifting to a more favorable quarter and it looks as though we should soon see the blue sky here and there. Politics and commerce are slowly being stabilized. The angry passions let loose by the war are spending themselves. The forces of rebellion against morality and Christ are finding their merely negative attitudes vain and unsatisfactory. Men cry for something positive and constructive, and are beginning to see that after all only on Christ may society or the individual base life and hope. Once more He and He alone looms as the Redeemer of the World. The nobler aspirations roused by the war, and seemingly overwhelmed by the subsequent wave of reaction which threatened to engulf all our hopes, again raise their heads and bid fair to win all that they can reasonably expect. Not just as we imagined, but in some truer, broader and more profound way are our ideals likely to be attained.

With such a view of the future and relying on God, who makes the light to shine out of darkness, and continually creates new situations and opportunities, your Board faces the world's renaissance with highest hopes. While we only dimly descry the outlines of the age to be, there are some things here and now which belong to the new order and demand our interest and the service of our love. The first is the great Protestant Revolution

now taking place in Central and Eastern Europe. Roumania, Hungary, the Balkans, are all affected by it, but it is especially apparent in Czechoslovakia, the Baltic States and Russia. However much we may deplore certain tragic events in the process, it cannot be denied that the old Greek Catholic Church, which boasted the Czar as its head, is in the throes of dissolution and that out of its ruins is bound to spring a church, or churches, less formal, more vital, more democratic and more evangelical. It is well that the old shell is broken even by a hostile force, and that there is a chance for new thinking, new aspirations, and new groupings in the religious life of the Muscovite race. In this, we as Baptists, who were among the original Protestants and have ever been Protestants of the most radical variety, are deeply involved, as our Baptist brethren in Russia are now multiplying as never before, and can offer Russia just what she needs for her religious life, *viz.*, a spiritual democratic, evangelical free church. This Protestant Revolution in Europe furnishes Baptists one of the greatest opportunities for service to the Kingdom of God ever presented in our long history.

CHEERING THE EUROPEAN BAPTISTS

Last year we met this opportunity by sending three of the leading members of our Board, brethren Taylor, Jones, and Abernethy, accompanied by Brother Sheppard at his own charges, on a friendly and evangelistic mission to these lands. You know how wonderfully the Lord blessed their work, how many of our Baptist churches were cheered and strengthened and helped to rise above their poverty and persecutions; how many hundreds were brought to Christ; how our European leaders welcomed the American brethren with joyful and thankful hearts, and how the whole cause of evangelical Christianity was placed in a new light, and given a new dignity and opportunity in every one of these countries. Some of us had our visions, but none of us dreamed of the accomplishment of such great good and at such little cost! So we are asking another Board member, Brother Cummings and Brother Gravett, our vice-president, to do a similar service and open an even wider door of opportunity in sections hitherto unvisited.

And as far as Russia is concerned, Brother Rushbrooke has been repeatedly in Moscow talking frankly with the authorities on questions of relief and incidentally persuading our Baptist brethren to unite in a single body, while our representative, Brother Lewis in Southern Russia, has distributed to the Russian Baptists and others in the famine region, the large supply of clothing furnished by our churches.

Last of all, we have done all we can to make the Third Meeting of the Baptist World Alliance a success. Sweden, once a mission land, now a full grown daughter in our Baptist house, will act as hostess at Stockholm. Here we hope that the smaller groups of heroic Baptists from the continent of Europe will meet the older and larger groups from America, Great Britain, Sweden and Germany, and gain courage and hope when they see that they are not alone in their often desperate struggles for freedom and spirituality, that millions in other lands stand with them, pray for them and are brothers indeed. We expect too, that the meeting will be so large, so representative, so filled with the Spirit, that the people and governments of Europe will take note of it, and that henceforth those who have hitherto oppressed them will give our Baptist brethren that place, opportunity and hearing which they so richly deserve. And it is our ardent prayer that the Baptists of the world will be able to make a deliverance at Stockholm to all peoples, which will give wings to our distinctive principles to fly the whole world around.

AWAKENING NATIONAL CONSCIOUSNESS

The second patent fact which indicates the dawning of a new day is the awakening of China, India, and even Africa to a new

national feeling. With this goes a desire to manage their own affairs and a growing sense of ability to do so. Acknowledging their indebtedness to western civilization, they wish in the light of our science to construct their own edifice of philosophy, government and economics free from the dictation of Europe or America. And what more nearly concerns us, they would be equally self-reliant and independent in the sphere of ethics and religion. Many would even make loyalty to the old national faiths an integral part of the new patriotism, and regard Christianity askance as a foreign religion, an importation from the West, acceptance of which would be an acknowledgment of inferiority. The Christians of these lands share this spirit in large measure and are not only desiring but demanding a larger portion of responsibility for the work and its management.

The most notable organized expression of this new feeling among native Christians was the National Christian Conference at Shanghai, May 2-11 of last year. Note its name, The *National Christian Conference*. It was essentially and truly a Chinese Conference. It was "the largest and most representative Conference of the Christian churches of China ever held." The whole meeting was really managed by the Chinese, and Chinese Christians embraced the opportunity of presenting to their Chinese fellow-Christians and to the nation at large a noble Christian message, a great historic Christian deliverance, entirely from the Chinese point of view. This was something new in the history of our religion, a most significant and cheering token of real progress. Though the missionaries were present in large numbers and were treated with all honor and courtesy, yes, even with gratitude and Christian affection, the meeting marked the epoch when the 400,000 Christians of China took steps in the direction of assuming the leadership of the Christian movement in that great Republic, with the intention of inaugurating a Chinese Christianity, which should develop along its own lines according to the genius of the Chinese people, and should adopt itself to the needs and longings of China. Thus and thus only can Christianity become native to the Chinese soil.

The movement for self-government in India, not only tolerated, but even wisely aided by the British government, will have permanent results. The Ghandi propaganda had many Christian elements in it and powerfully impressed the peoples of India. The imprisonment of the leader checked the campaign, but the sentiments it aroused were real and profound, and are cherished in the depths of millions of hearts. In India, as well as in China, this new spirit has affected the Christians and has resulted in their taking a new attitude of responsibility and ownership in the cause of Christ in India. There must and there will be an Indian Christianity, not a transplanted American and British product. When the crown of India is placed on the brow of Christ, the crown will be of Indian workmanship and reverently set upon the Saviour's head by the hands of Indians, not missionaries, however much they may rejoice in the fruition of their labors and sacrifices in that great day.

WELCOMING THE NEW POLICY

For the last few years your Board has watched the awakening of the spirit of China and India and has adapted its policy to meet it, as long since in Japan. First of all, we welcome it right heartily. It is just in line with our policy of self-sustaining, self-directing and self-propagating churches. What we have for years tried to get the native churches to see and assume, many of them now demand. It is a notable step forward in the right direction, but fraught with consequences which we cannot yet clearly foresee.

We agree with the presuppositions on which the demand is based. Christianity is not the religion of the West—or of the East. In fact it originated midway between them. But it is the universal religion, exactly fitted to meet the needs and longings of the Chinese, the Indian and the African just as it is exactly fitted to the American and the European. The stigma of "foreignism" must be removed from it in the minds of all Orientals just as soon as possible, and the only way to do it is for Christianity to wear the dress and speak the language and

take the guise of the Oriental. It must be reinterpreted by Chinese and Indians in Chinese and Indian terms to the Chinese and Indian mind and heart and in like manner to every nation on this round earth.

The Baptist doctrine of the independence of the local church is a godsend to us in this crisis. With Luther we believe that where two or three are gathered together in His name, there Christ is in all the fulness of His power and grace, and if that be so, what more can be added to them, and who shall dare to arrogate to himself authority over them? Two such groups can have no more spiritual authority than one, for the same Christ is in their midst, and the same Spirit guides each of them. So the spirituality of Christianity demands not only the democracy but the freedom of the local church.

Just as soon as the local church in China, India, Japan, or Africa attains to self-support and in some cases before that, it becomes independent of us; and with reference to it, we are like the mother, who must concede a new and growing liberty to her boy, who has reached man's estate. It is a critical and anxious time in the life of both the mother and the boy, and a great deal depends on a timely and wise renunciation of authority, and a large and sympathetic love on the mother's part.

When that crisis comes, we cannot surely guard against the possibility that these churches in foreign lands may grow away from us. We cannot hold them by force or law, the power of money or any device of organization, but, if we have not antagonized them by trying to hold them too long against their will, we may still hold them by the cords of love, gratitude, respect and unity of faith and purpose. In that hour, the test will come whether the things we have taught have entered into the warp and woof of their minds and hearts or not, whether they have merely acquiesced in our Baptist principles or have thoroughly and enthusiastically made them their own.

THE TEST AT HOME

These coming years will also test Northern Baptists as to whether they really believe in the independency of the local church *on the other side of the Pacific*. We believe in it in America, but do we believe it in India? The temptation will be very great to try to hold on when we ought to let go, to plead too much all we have done for them, and thus make claims on their gratitude which will embarrass their growing feeling of independence, and to indulge in various expedients to neutralize the logical results of our historic doctrine. If the Baptist hen has hatched chickens, though there may be much anxiety, all will at last be well, but if the hen has hatched ducks, what will happen?

Your Board has already taken its position in a resolution passed at the November meeting in Northfield which reads: "The Board recognizes the independency of indigenous Baptist churches, and records it as its judgment that neither the American Baptist Foreign Mission Society nor its missionaries have a right to legislate for such churches."

But with the growing independence of these churches, and the assumption by them of larger duties and responsibilities, the need for competent spiritual leaders becomes more imperative. It takes no prophet to see that without such leaders the new freedom will end in disaster. We are therefore compelled by the circumstances of the time to stress the Christian education which will give us leaders, independent and self-reliant in spirit, loyal to Christ, rooted in the Scriptures with broad and true vision, and an overflowing spiritual life. Your Board rejoices that its schools are turning out just such men in considerable numbers, and will insist on an even increasing production of them.

Leaders! Leaders! Leaders! We ask the Lord for native leaders, to stand beside the missionary as his equals and colleagues, and finally to replace him in the management and control of native Christianity.

All our work is being reorganized with this new situation in mind. The native leaders are continually assuming more of the management; more and more they are being recognized as equals by our missionaries, are taking positions of power and responsibility, and are going forth with the missionary passion

into the regions beyond. Our educational institutions are increasingly electing them to places on the Boards of Trustees and on the Faculties. Many of them are proving themselves most inspiring teachers and thinkers. Someway they are often able to instil Christian ideas, methods and viewpoints into the native mind and heart in a way impossible to one who belongs to another race and speaks something besides his mother tongue. So the transfer of your educational institutions to the native churches has already begun. With our view of the future, we must take care however that we do not build them so large that the expense will forever prohibit their being carried by the native constituency.

This policy of gradually developing our work upon our spiritual children in foreign lands creates in them a new enthusiasm and zeal. A report from South India reads: "It is a joy to know how the churches are taking up this work of self-support. There is a universal feeling of ownership on the part of every Telugu, a new responsibility, a new life. In the Kandukuru field, entirely given over to the Telugus, there are no less than 20 voluntary workers. In every village the headman has taken special interest in the Christians and has helped them." Because you see, it is now a Telugu work.

THE FINANCIAL SITUATION

Turning to the financial situation, we remind you that in the first year after Denver which ended in the Great Drive of May, 1920, when we were in the New World Movement period and yet not in it either, we rolled up a deficit of \$808,000 because no adequate effort could be made to raise our funds. That was the foundation of all our financial troubles. The next year, which was in the true sense the first year of the New World Movement, we paid \$119,000 on our deficit reducing it to \$689,000. But this was more than cancelled the year following by an increase of \$225,000, so that we were forced to report last year at Indianapolis a deficit of \$914,000.

That was a tremendous deficit, a staggering dangerous deficit of nearly a million dollars. But your Board faced it, and by the grace of God and by dint of careful planning and wise saving, we have the great joy of telling you today that your deficit has been reduced by \$253,000 and that it now stands at \$661,000, the least that you have been behind at the close of any year since May, 1919.

We announced at Indianapolis, that we had determined to deal in earnest with our deficit, that we had reduced the current budget by 25 per cent, and had placed in it \$100,000 for a first payment on what we owed. This we increased a little later to \$150,000 and then adopted a plan by which the deficit could all be wiped out in five years, if the churches would hold steadily in their contributions for Foreign Missions. We now hope to get it all paid in less than five years, without further reduction in our work, if you will be faithful to this great task, so dear to our Lord's heart.

In the meantime we maintain the 25 per cent cut in our budget, and are taking steps to stabilize our finances to meet the variations and uncertainties of the future. This huge deficit of \$661,000 is still a menace. Its hugeness we do not wish in any way to minimize and it must still be the first object of attack in our financial planning. The sooner it is liquidated, the sooner we can make a solid and permanent advance and we do not promise to spend more on the work until we are practically rid of it.

The crippling deficit of the Woman's Foreign Society still threatens our own future, for our relations are very close. They can close the year with no such happy result as ours, not because of any lack of wisdom or foresight, but because they do not enjoy some of the advantages which have made our reduction possible. Until their deficit is also on the way to extinction we cannot be safe.

HOW THE REDUCTION WAS MADE

How did this considerable reduction in our deficit come about in spite of our failure to receive from the churches \$7,000,000 of distributable funds? Well, it was due to favorable circum-

stances, to wise planning and real saving. To tell the whole story, our deficit very early in the year rose to \$950,000, due to an adjustment of accounts with the General Board of Promotion, and we therefore paid actually \$289,000 on that figure, bringing it down to \$661,000 as already announced. How did we manage it? We will try to answer that question plainly and in the large, so that everybody can understand it, and in so doing we must disregard smaller items and talk only in round figures. The three outstanding facts are these. First, we reduced our expenses 25 per cent, as did all the other societies. Second, we placed in our budget \$150,000 for our deficit. Third, we did not touch our usual contingent fund, which this year amounted to \$50,000 and a little more. These two items make up \$200,000, the great bulk of the reduction on the deficit.

But how did that affect the work? Where did we make the great cuts which such savings demand? In the first place, with the greatest regret, we cut out \$166,000 for European Relief, asking the churches to make their contributions to that cause over and above their pledges, and therefore, outside our budget. This they did. Next, we sent out decidedly fewer missionaries, kept a few others at home, and thereby saved another \$70,000. Then we reduced home expenses about \$20,000, and the work on the field \$32,000. This makes a total of \$288,000 with a minimum of loss to the field work.

This result would have been impossible however if the income had not been practically the same as the year before, the contributions to the regular budget being only \$71,000 less than our expectancy. Therefore all optimism for the future depends on the gifts from our constituency. They must not decrease, or we shall again be in extreme peril. They must increase if we are to advance.

We have thus begun fairly with the payment of your deficit. That was the first duty of the denomination and the Board. All deficits are bad, a million dollar deficit is dreadfully dangerous, imperiling our whole enterprise. \$661,000, with an indirect and yet very real responsibility for the large deficit of the Woman's Foreign Society, is dangerous only in less degree, especially when we contemplate the exigencies of the future. We believe deficits are to be paid, that "owe no man anything" is good Scripture, good morals, good finance, and good sense. We must advance, and advance in faith, but our first advance must be in the matter of this deficit, and then we can advance honestly, sanely, soundly, and in such a way that we shall not soon need to retreat.

A SPECIAL FEATURE

It seems fitting at this point to explain to the denomination a certain feature in the financing of your two Foreign Societies. We differ from all the rest of the Societies and Boards in that our fields are 10,000 miles away, more or less, and that it takes many weeks in some cases to send communications to them and get replies. We do our exceedingly complicated financing at arm's length.

We consequently finance our foreign work six months in advance. While our home budget ends on May 1 as in the case of all other Boards and Societies, our foreign fields budget expires Nov. 1. The six months of this foreign field budget, May 1 to Nov. 1 is provided for entirely from monies received before May 1, and all monies received after May 1 which are appropriated to the foreign field go to meet the new foreign field budget, which begins the succeeding Nov. 1. Consequently this whole foreign field budget, May 1 to Nov. 1, is on May 1, an obligation of the Society, a commitment of the Society, already promised and appropriated and most of it contracted for, an obligation payable on demand. This obligation, when unmet by receipts, we have been accustomed to reckon as part of our annual deficit as of May 1.

This system is nothing new, in fact has been in operation for 70 years. It had been in vogue for 65 years and more when the New World Movement came in. Our askings and budgets were accepted for the New World Movement with a clear understanding that this was the case. This practice of ours, due to the distance of our fields, has not cost the New World Move-

ment or any of its participants, or indeed the present generation, a single cent. In fact, it saves us considerable sums every year.

The advantages of this plan are many. First, it makes it possible for us, after we know the result of the fiscal year on May 1, to increase or decrease the appropriations on the foreign field during the next six months to tally with the income which the denomination has given us. We thus have a certain leeway which enables us to cut our garment according to our cloth at least half the garment. Second, we can give our missionaries adequate notice shortly after May 1 of the amount of the appropriations they can expend in their new year beginning Nov. 1, a very great advantage to their planning.

Third, it allows the home treasurer to report in May the actual results of the home fiscal year and of the fiscal year on the several fields which ends Nov. 1 preceding on the basis of the reports of the mission treasurers. If this six months' leeway was abolished, the distance is so great that we would not be able to give the Society at its annual meeting anything more than a mere estimate of the actual results of the year.

Fourth, in case it became necessary to close a mission field, the last six months appropriation would be needed to wind up the work and bring the missionaries home.

Fifth, this fund of six months for the field makes it possible, instead of furnishing the mission treasurers with large amounts of ready cash, to use a system of drafts on the home treasury, which is far safer, more convenient and more economical. From this point of view, this plan is money in your pocket.

The plan, absolutely necessary in 1852, is still advantageous in these days of cables. It has been carefully reviewed several times and indeed recently by our able Finance Committee, and once by the Finance Committee of the Convention, and each time after severe scrutiny, approved as an administrative necessity and a sound financial policy. Within the last year or two, the question has again been raised and your Board has submitted the matter for review to the Advisory Committee appointed by the Finance Committee of the Convention. This Committee still has the matter under advisement and your Board is still awaiting its opinion, to which it will give most serious and open-minded consideration.

CRITICAL YEARS AHEAD

There is great joy in our hearts today over the 17,000 baptisms and the reduction of our deficit, but we rejoice with trembling, knowing well that we are not out of the woods, and that two quite critical years lie before us, the last year of the New World Movement and the year following, in which we resume the method of annual pledges. But we trust God and our brethren. We believe that our denomination will honestly pay the pledges made in 1920, and that they truly love the missionary enterprise. We have reason to hope that we shall see a general revival of interest and a general desire to close the New World Movement with all debts paid.

But before we meet again in Convention, we must take the pledges for a new year, the first of a series of annual pledges.

Will the denomination rise to this new test of faith and love and devotion? Are the pessimistic prophecies we hear to be fulfilled? Will there be a reaction from the high levels we reached in 1920? We do not and will not believe it. When the disciples of Jesus Christ who bear the Baptist name squarely face the crisis and their duty, their sincere love for God and man and their real surrender of themselves to the Lordship of Jesus will assert themselves.

We did not pledge too much in 1920, but far less than we ought to have done in view of our great wealth, the world's needs and the purposes of Christ. Very few have even gone without the comforts and the luxuries of life for the dear sake of their Lord, who, though he was rich, for their sakes became poor. There are very few who cannot give more. Thousands have found new spiritual life and zest in their higher standard of giving and would not forsake it, for in it they have found a rich reward. Some are weary of giving, weary of sacrifice, weary of self-denial, weary of the cross, if indeed we can use that sacred word where there has been no real suffering. They are in a dangerous spiritual state; having put their hands to the plow, they are looking back. Pastors should not encourage this moral lassitude, which is a victory of the flesh over the spirit, but should kindly and firmly show such souls their danger, and the spiritual significance of their attitude. A few of course, afflicted and buffeted by misfortune, cannot give as they did. They have our deepest sympathy and our prayers. We have not been speaking of them, but even they will find that giving out of their poverty, even in lesser measure, will bring them joy in their sorrows and light in their darkness.

THE WORK DOES NOT STOP

Our people should understand that our Foreign Work will go right on after May 1, 1924. The missionaries will need to be clothed, fed and sheltered, we shall have to pay the passage of wounded veterans home and of new recruits for the front. Evangelists will still require support as they tour the villages and the jungle. Schools and hospitals must still bring light and healing to future leaders and those in pain. It is a gigantic enterprise. We need so much money because we do so much work. Very few appreciate how vast is our far flung battle line, reaching from Japan and China, down to India and the Congo and up into Europe, what a regiment of missionaries we support, and what further regiments of native workers, besides thousands of schools, and scores of hospitals. Last year, 1921-22, we spent \$626,000 for missionary salaries alone, \$307,000 for their work and \$220,000 for passages and new appointees. And all our work at a home expense of about 9 per cent.

Baptists have every reason to thank God for so wide a service and such matchless opportunities. We have done well, but not so well as some other brigades in our Lord's army, not so well as we might. God is luring us on to greater efforts by blessing us beyond all our hopes and opening to us doors of opportunity which we had not dared to expect. God has prepared the way. The nations wait for His salvation. Shall we not go forward with a fresh hope and a new zeal?

Woman's Foreign Mission Society—A Survey of the Year

BY PRESIDENT HELEN B. MONTGOMERY

We look back at the work of the past year with a feeling of deep gratitude to God, who has led us through the many dark hours and anxious days to this time. His good word of power has not failed us, and we look forward to the future in calm confidence that He who has begun a good work will complete it. You are all anxious to know the financial outcome of the year. We were given, by the Finance Committee, a budget of \$502,326.95 for the year. We have lived within that budget. We have done more, we have saved \$11,000. Of this amount, \$5,000 was saved by economies in the field of Home Administra-

tion. We feel that these economies cut very close to the danger line; that they forced our secretaries to work beyond their strength in an under-staffed and depleted office. We feel that the denomination must provide funds sufficient for the orderly and efficient prosecution of our work.

In spite of our savings and the fact that we have expended \$11,000 less than we were authorized to do, we face an additional deficit. We received only \$451,514.10 instead of the \$502,326.95 which we were authorized to expend on our operating budget. The designated funds which we received in addition

to this amount were very largely designated for work outside the operating budget; so while they deeply blessed our work and were a great benefit to us, they did not keep us from incurring an additional deficit. Our debt which has accumulated during the last four years amounts to \$474,202.95.

The enlistment of life in response to the challenge of the New World Movement has been great and glorious. We have today on the active list in our Candidate Department more than 325 girls with whom our Secretary is regularly corresponding. These are all girls who meet the requirements in regard to health, education, experience, and technical preparation. They are girls of whose Christian character and experimental knowledge of the Gospel we have no doubt. Yet we cannot encourage large numbers of these girls that we shall be able to send them to the field. The cut of 25 per cent means that on some fields the missionaries say: "Do not send us any more girls unless you can give us the working appropriations to support them. While the working appropriations necessary to maintain our work in its present status are withheld, we cannot ask that you should add to the number of the missionary force."

We have sent out, this year, but six girls—all of these to meet situations of great need. Our budget allowed by the Finance Committee is no larger for the next year, and we are not planning to send out any larger number. The Survey called for 176 new missionaries to be sent out by our Society within the period of five years. In this, the last year of the Movement, we have already sent out 106, leaving us 70 short of the goal. In view of the situation we have regretfully released six of our finest girls to other boards, Presbyterian, Methodist and Congregational. Evidently these boards were lacking in missionary candidates, but had the funds necessary to send them out. God has made our Board very rich in missionary candidates, but the

Baptists have not given us the funds necessary to send them out. Pray God that He quicken the purposes of his children, so that we shall be able to send to the field those who come offering themselves in this great new day of opportunity!

To learn where the "cut" cuts, you have only to read the reports that come from our missionary fields. Take for example the hospital in Udayagiri, South India, where Dr. Stait has for many years maintained the beautiful and blessed work. The cut of 25 per cent meant that after they had provided the munificent salary of an Indian Assistant (\$25.00 a month), and of an Indian Helper (\$5.00 a month), there was left just \$3.10 on which to run the hospital for a year. The hospital of necessity closed, and the poor women and children, who had no other hospital to which to turn in a great populous district, were left unshepherded. In Africa, the cut meant that hundreds of children who had begun to go to school found the schoolroom doors closed, and the gate of opportunity shut in their faces. It has meant fewer Bible women, fewer mission tours, fewer Gospels for distribution, fewer Sunday schools supervised.

In West China the missionaries write, with stout and merry hearts, about the difficulties of a worn-out bungalow, where you are apt to step through the rotting timbers of the floor. The "cut" has cut in hundreds of mission stations, and missionaries have heroically given of their own meagre salaries to patch out the funds, which Baptists have withheld. But not one word of complaint has come to us from the field! Instead, we have letters in which the missionaries sympathize with the Board in the hard and agonizing task which confronts us; in which they tell us they are praying for us, and in which they graciously offer to "carry on." Surely God will hear their prayers. Surely American Baptists are going to wake to the full measure of the responsibility and opportunity before us.

Fourth Annual Report of the General Board of Promotion

We give here an abstract of the Report. The first part is devoted to a recital of the launching of the New World Movement, the functions of the Board, and the reorganization according to the Indianapolis Convention action. The Administrative Committee of 17 members, representing the national societies, and boards, state conventions standard city mission societies, and schools and colleges, as well as the denomination at large, has held six meetings, under the outstanding leadership of Mr. Albert H. Scott, who at considerable sacrifice to himself has given generously of time and effort to the work.

FIELD ACTIVITIES

The field work, under the supervision of the Committee on Field Activities, has been a remarkable feature of the year. The extent of deputation work is shown by the number of workers engaged and addresses given as follows: Volunteer speakers 103, addresses 681; foreign missionaries 75, addresses 2,184; Home missionaries 29, addresses 361; field workers 5, addresses 382; total, 212 workers and 3,608 addresses.

Never in the history of the denomination have there been so many missionaries, missionary secretaries and deputation workers visiting the churches and speaking in behalf of the world-wide activities of the denomination as during the period of the New World Movement.

The promotion of missionary conferences and rallies throughout the field of the Convention has been an important factor in the field activities of the year.

During the last three months of the fiscal year the Board gave attention to the intensive cultivation of about one hundred of our larger cities. At these centers representatives of the Board, in cooperation with state leaders, conducted conferences of one day each, in connection with which there were organized, where necessary, local committees charged with responsibility for enlisting the participation of each local church in the special effort to reach the denominational goal by the end of the year. For valuable cooperation in these conferences and in other field

activities, the Board is deeply indebted to many denominational officers, pastors, laymen and women throughout the country.

Cooperative policies have been devised from time to time, under which all organizations unitedly seek to further the whole denominational program. The year has been notable for its cooperative spirit. The practical application of the text, "Bear ye one another's burdens," has been realized.

Among the new features has been the establishment of speakers' bureaus in districts and in metropolitan areas. These have been of value in the systematic assignment of missionaries and speakers. Flying squadrons have been sent out by some districts. Minute men and women have been used in others. Missionaries' wives have contributed richly to the presentation of world-wide missions, 24 of them having given 201 addresses. "Missionary field days" and "world background weeks" have been new features of promotional work. In cooperation with the Foreign Mission Conference, "world missions week-ends" were instituted. As another new feature, missionary speakers have been furnished for the annual meetings of state World Wide Guild organizations.

STEWARDSHIP

The policies regarding stewardship adopted by the Indianapolis Convention on recommendation of the General Board of Promotion have formed the basis of the activities of the past year. The number of members of the Baptist League of Christian Stewards has increased steadily during the year. In order to meet the needs of the churches, new and old literature has been printed in large quantities. The Suggested Stewardship Program for Local Churches, designed to aid in the observance of October as stewardship month, was drawn up and circulated in September. If the orders for literature may be taken as a criterion, more individuals have been reached with the stewardship message than ever before. The state promotional conferences in September and October placed particular emphasis upon stewardship. The importance of this subject is increasingly

felt throughout the country. Dr. F. A. Agar, the field secretary for stewardship, has given his time through the year to a careful, constructive program of church efficiency and stewardship. His presence has been felt in many conventions and churches. He has laid foundations and developed plans that will continue to bear much fruit.

LITERATURE

New publications issued during the year total 195. There were in addition a large number of reprints. The total number of copies issued during the year was 3,609,000, including both free and priced literature. Special mention should be made of "On the March," of which four editions have been printed, totaling 225,000 copies. The demand for this book far exceeded expectations.

The receipts from the sale of literature have been nearly \$30,000, a large part of this coming from the sale of over 24,000 mission study textbooks. The literature subscription plan has shown a considerable growth, 660 subscribers being on the list. Under the terms of this plan, a sample copy of every new publication of the General Board of Promotion for the societies and boards is sent monthly to any address for the subscription price of \$1.00. This plan makes it possible to keep well informed regarding all the missionary work of Northern Baptists at home and abroad.

The work should be more largely developed. This cannot be done, however, without increased funds and a larger staff. New and desirable forms of service are possible along the following lines: the appointment of a literature representative in every church; conferences of the literature secretaries; wider advertising of the literature through the denominational press and by correspondence.

SPIRITUAL VALUES

We wish to emphasize again the spiritual aspect and objective of our work. Because such work is so often concerned with matters of business and finance, with budgets, quotas and campaigns, there is sometimes a tendency to suppose that the more vital matters of the spirit are lacking. The New World Movement had its origin in prayer. It has from the beginning sought to keep the spiritual emphasis dominant. Back of all our activities is the one supreme desire to see our Lord Jesus Christ enthroned in the hearts of all men. Our efforts are motivated solely by that desire and purpose. There is abundant testimony of spiritual quickening in the churches which have endeavored whole-heartedly to do their full share in the work of the denomination. Evidence of this fact is recorded in "On the March." Repeated references are made to blessings which churches have received in increased membership, renewed spirit of revival and stimulation of interest in the whole work of the denomination, as well as in greatly increased income for local work.

One of the most significant and helpful features of the program during the year has been a cycle of prayer, in which specific objects of intercession were suggested for each day of the month, including local church interests, our general denominational organizations, our work and workers abroad, our work and workers at home and our country. The cycle of prayer was welcomed by individuals and churches in all parts of the field and has been widely used through the year. It was printed on a small card of convenient size, of which approximately 200,000 copies have been distributed. A leaflet containing suggested Scripture selections for daily reading, appropriate to the subjects emphasized each month, was also prepared and has received equally wide distribution and use with the cycle of prayer.

RECEIPTS FOR THE YEAR

Total receipts reported on account of the New World Movement funds for the year aggregated \$8,266,018.28.

The table below presents a comparative statement of the income for three years of the New World Movement. Pledges were not taken until the close of the first year. The income the first year, totaling \$4,921,178.65, was not classified as it has been during subsequent years.

Donation Sources	1920-21-22	1922-23
1. Distributable funds.....	\$14,013,950.90	\$5,840,739.59
2. Designated gifts.....	6,443,101.22	1,655,185.43
Income from invested funds, legacies and matured annuities....	1,875,300.91	770,093.26
Totals.....	\$22,332,353.03	\$8,266,018.28

Adding the \$4,921,178.65 (income for first year) the total credits from all sources for the first four years applying on the New World Movement funds are \$35,519,549.96.

We are unable to state the amount of new subscriptions secured during the year covered by this report. The total amount pledged to the New World Movement fund to April 30, 1922, was \$49,023,958.88. To this should be added the amount which the Administrative Committee voted should be a proper credit for the five-year period on account of income from invested funds, legacies, and matured annuities, namely, \$2,619,769.95, making a total of \$51,643,428.83.

We reported collections on pledges a year ago aggregating \$22,123,427.20. Adding to this figure the income from donation sources this year makes a total of \$29,619,352.22. The collections for the fifth year will amount to \$19,404,606.66 provided the total due on all pledges or an amount equivalent thereto is paid.

The Board has been operating during the year on a budget of \$300,000 for administrative expenses and has expended \$294,170.51. The expenses of the General Board of Promotion were therefore 3.56 per cent of the receipts for the year. The addition of the expenses of promotional work carried on by the State Conventions, which aggregated \$212,272.24, makes the total cost of promotion for the year 6.13 per cent. The expenses of promotion for the first three years of the New World Movement period were 9.2 per cent of the total receipts, for the first four years 8.7 per cent.

OTHER TOPICS

The Report shows the development of the Stereopticon Service, from 375 lectures used in 1917-18 to 6,311 used in 1922-23. There are lectures on 79 different subjects, with duplicates to make 529 sets in all. Not less than 900,000 people have had the message presented to them in pictures the past year. It then deals with Publicity, Accounting, MISSIONS, *The Baptist*, "On the March," and the Continuation Campaign.

THE FUTURE

In accordance with the practice of the last two or three years, the Administrative Committee at its meeting on January 3 authorized the appointment of a Committee on Promotional Program for 1923-24. In the pursuance of its duties this committee has conferred with representatives of all lines of activity carried on by the various denominational organizations and has now presented to the General Board of Promotion its recommendations concerning the program for the current year.

This, the closing year of the great five-year undertaking to which we pledged ourselves at the Denver Convention, should be the greatest year of all. As we approach the end of the period for which the five-year pledges were taken the obligation is the more urgent to complete as far as possible the redemption of our promises and the payment of the amounts pledged. With this as our objective, we shall be able to make it a year of real achievement in so far as our churches and all our interests cooperate to that end.

The circumstances in which we find ourselves today summon us to a renewed faith in God, to a firmer confidence in each other, to a more devoted consecration of life to the service of God and men. Never was it more apparent than during these post-war years that the only abiding solution for the world's ills is to be found in Jesus Christ. Seldom if ever have the unevangelized peoples been more receptive to the message of the gospel. If in the need of men we are to recognize the call of God, that call was never clearer nor more insistent than it is today. Let us pledge ourselves during the fifth year of the New World Movement period to do everything in our power to meet that need.

The Future Denominational Program

A SUMMARY OF THE COMMITTEE'S REPORT, ADOPTED BY THE CONVENTION

In this issue we have only space for a summary of a Report of unusual character and importance which ought to be read in full. Its spirit is as commendable as its subject matter, and its presentation by Dean Vichert was admirable. The Committee took its task seriously and prayerfully, with purpose to get at the mind of the denomination as far as possible in regard to its future methods of work.

Following a historical sketch, an appraisal of the New World Movement and a review of its achievements, with which our readers have been made familiar, it states the following general conclusions:

GENERAL CONCLUSIONS

1. The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor, and its verdict should be sought in determining denominational objectives.
 2. A program of cooperation should be continued.
 3. The cooperative plan should allow a larger measure of freedom to the participating organizations in the securing of funds.
 4. While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly be for one year.
 5. Budgets should be concretized, and indicate in separate classes askings for regular operating budgets, and for specifics. Askings should fall into three groups: The National Societies and Boards, State and City Missions, Schools and Colleges.
 6. Churches and individuals should have entire freedom in the designation of their gifts.
 7. Organization essential to effective cooperation ought to be maintained. The present organization should not be discarded, but modified as the experience of the past four years may suggest.
 8. Schools and colleges, approved by the State Conventions of the territory in which they are located, may be included in the cooperative program in the segregated budget.
- These points are amplified in the Report.

THE LOCAL CHURCH BASAL

First place and emphasis is given to the local church, "the very pulse of the machine." Its prosperity must be promoted, its undertakings fostered, and its voice heard in regard to denominational program and objectives. (This part we shall publish in full later.) The following recommendations were made:

1. That during the last year of the New World Movement there be conducted a vigorous campaign which will seek to promote in every local church a wise stewardship of life and means and to develop the best methods of giving practical expression to this stewardship. The conviction of the committee is that such a campaign will do much to stimulate the paying of the pledges already made, and at the same time prepare for high standards of giving in the future.
2. That as a sequel to this campaign there be carried through annually in every church an every-member canvass in which pledges for one year shall be taken. In the canvass both the work of the local church and our cooperative undertakings should be presented, and separate pledges taken toward each. We suggest that the first canvass be made during the first two weeks of May, 1924, and in subsequent years at as early a date as possible in order that its results may be reported before it is necessary to determine finally the financial objectives of the participating organizations for the ensuing year.

COOPERATIVE ORGANIZATION

The new coordinating group which will take the place of the General Board of Promotion is to be called the Board of Missionary Cooperation. Its function will be to coordinate those activities of our participating organizations which have to do with the stimulating of the interest of our churches in our denominational program, and with the raising of funds for the support of the same.

The number of members in the original Report was fixed at 50, but amendments increased it to 82. The Board is to be constituted as follows: (a) Three members from each of our seven national organizations. (b) Three members from the Executive Committee of the Northern Baptist Convention. (c) One member from each State Convention and Standard City Mission Society, Class A. (d) Nine members at large from the Northern Baptist Convention, all of whom shall be women. Each group at the first election shall elect one-third of its representatives for one year, one-third for two years and one-third for three years.

Elections shall be made in advance of the annual meeting of the Northern Baptist Convention and be reported to the corresponding secretary of the Convention.

Salaried or administrative officers of any of the participating organizations shall not be eligible to membership on this Board, but all such officers shall be invited to attend the meetings of the Board with the privilege of participating in discussions.

The chief executive officer of the Board shall be designated "Executive Secretary of the Board of Missionary Cooperation" and elected by the Convention.

The Administrative Committee shall be retained with this modification, that in order to secure complete cooperation and coordination one or more executive officers from the group of participating organizations be included in each sub-committee of the Administrative Committee.

Instead of the present Advisory Committee there shall be a Council composed of the executive secretary as chairman, together with an executive secretary of each National Society and Board, one secretary representing the State Conventions and one representing the City Mission Societies. The Council shall serve as a clearing-house for the business of the Board, and prepare the budget of the Board for submission to the business and administrative committees.

UNIFIED BUDGET BUILDING

The Program provides for building a unified budget, along much the same lines as at present, with a system of visitation in the interest of sympathetic understanding between the National Societies and the State and City Mission Boards. These are important points:

The sum of the combined operating budgets of the National organizations shall be allotted to the States, and each State shall add to the amount of its allotment its own budget and the budget of Standard City Mission Societies within its area. The statement of the budget should arrange the askings in these three groups: The National Societies and Boards, State and City Missions, Schools and Colleges. The total shall become the goal to be reached within the State, and shall be distributed to the churches by the State Convention Board.

In addition to budgets for operating expenses, each participating organization shall prepare a budget of specifics for which, when approved by the Finance Committee, appeal may be made to individuals.

Churches and individuals shall have entire freedom in the designation of their gifts.

There shall be a central accounting department and treasury to which all funds shall be sent by the State offices. In this office shall be kept full information in respect to regular and

designated gifts. The details are similar to the present system.

Recommending that we continue our cooperative plan, the Report says our cooperative effort, however, must leave room for individual initiative on the part of local churches and participating organizations. It recommends that each participating organization be asked to formulate a general constructive program covering a term of five years. The Administrative Committee shall arrange for the correlation of these in order that the denomination may have before it a comprehensive program of kingdom achievement.

That each participating organization be asked to indicate annually, and as definitely and concretely as possible, a year's undertakings. These should fall into two classes: One, the operating budget, embracing all that relates to the normal and progressive conduct of the work of the organizations involved; the other including rather those items which relate to advance and which are in the nature of specifics. For these latter the organizations should have liberty to appeal to individuals.

SCHOOLS AND COLLEGES

The place of the schools and colleges in our cooperative movement, and their relation to the unified budget, is a question over which a great difference of opinion emerges. There seems to be a general agreement, however, that in some way the denomination should promote education, and indeed, in view of its vital relation to our life and progress, it seems inconceivable that the denomination could consent to omit provision for Christian education from its program. There are, it is recognized, institutions which have attained such a degree of strength, and which have such large and sympathetic constituencies supporting them

that they have no need to seek aid from the denomination. There are others, however, which must be encouraged and generously aided if they are to grow into strength. Your committee believes that under proper conditions such schools should have denominational support and therefore recommends:

1. That the necessary funds for the current expenses of such schools and colleges as are dependent upon the denomination for support and as are accredited by the Board of Education, shall be included in the unified budget as a part of the Board of Education askings, but only the askings of such schools as shall have been approved by the State Convention, or the official board thereof, within which the schools are located, provided, however, that in case any State Convention shall prefer to include within its own State budget the approved askings of the school within its bounds, the amount shall be transferred from the budget of the Board of Education to the budget of the State Convention.

2. That the askings of schools and colleges which desire denominational support for endowment and equipment, after approval by the respective State Conventions, the Board of Education, and the Finance Committee of the Northern Baptist Convention, shall be treated as specifics to be raised by the schools themselves as designated gifts in the same method as specific gifts are raised by National Societies and Boards.

The Committee which has rendered this valuable service, is as follows: J. F. Vichert, Chairman; C. M. Dinsmore, secretary; Mrs. W. A. Montgomery, Mrs. Andrew MacLeish, Mrs. George W. Coleman, Charles L. White, C. A. Fulton, G. N. Brink, J. J. Ross, P. H. J. Lerrigo, W. C. Chappell, P. C. Wright, F. W. Padelford, C. W. Petty.

The Publication Society's Ninety and Nine Years

Dr. W. Quay Rosselle of Malden, Mass., in his address on "The Ninety and Nine," which was circulated in printed form, reviewed some of the achievements of the Society, which next year is to celebrate a century of service. Beginning existence in a humble way, the little seed has become a great tree which stands today laden with the fruits of a multitude of Christian activities. Among the agencies which serve the gospel a commanding place must be accorded the printing press. He recounted briefly the history from the organization on February 25, 1824, to the present. Today the Society is serving in eight distinct capacities—a tract society since 1824; also a colporteur society from the first; the general denominational publishing house since 1840, and the Sunday school society of Baptist churches for the same period; the denomination's Bible House since 1883; an official agency in young people's work since 1908, and since 1908 our agency in religious education; since 1912 the agency in social service education. All field work is done in happiest relations with the Home Mission Society, State Conventions and City Mission Societies.

After a glance at the material growth of the Society, he graphically described the various Departments—Bible and Field, Book Publishing, Sunday School Publications, Religious Education, Social Education, and Business, with a tribute to the faithful workers in each. The figures of growth have been given by others. Every new means of transit has been seized upon as it came along—men afoot and on horseback, colporteur wagons, men on bicycles, chapel cars, automobile, motor-boat, chapel car automobile, the first one now at work. "We shall add any better means that may arise in future, possibly radio broadcasting stations and airplanes are a possibility to look forward to."

From the humble beginnings in Washington and Philadelphia the headquarters of the Society have been in a number of homes. The present beautiful headquarters building at 1701-03 Chestnut Street was erected at a cost of \$404,345. The Printing-house was built in 1896 and cost \$225,000. This is an imposing structure of six stories and basement, with a floor space of

50,000 square feet. It is equipped with 13 cylinder presses, 4 job presses, 1 rotary press. Each machine has its individual electric motor. There are 250 persons employed in the plant.

From its presses has gone forth a constant stream of books on all subjects appropriate to a church publishing establishment. One of the most valuable features is the literature in foreign languages, especially the Bible and Gospels. In the Sunday school publications there has been a marked advance under a corps of recognized experts. On the business side the growth has been most encouraging, from receipts of \$373.80 the first year and \$3,062,048 the first fifty years to \$1,499,986 the ninety-eighth year. The permanent funds amounted to \$827,599.84 in 1922, annuity funds to \$1,230,124.

In closing he said: "In the good providence of God Dr. Gilbert N. Brink became the General Secretary of our Society a few years ago. He has proved to be a Christian statesman. His quiet and sincere Christian spirit has drawn all his associates to him in the bonds of trust and affection. Always master of every situation and every detail, he has guided the affairs of the Society with a master's hand. He has not worked selfishly, for upon his heart and his brain the welfare of the whole denomination in the crisis days have weighed heavily. His profound concern for our whole work and the unremitting labors by which he ever seeks to do more than his share, at length put his health into peril. Now it rejoices us all to see him coming back to strength again. During the past year Dr. William H. Main has been serving as Associate General Secretary. He has proved a true yokefellow to Doctor Brink, and has demonstrated his value to the Society in many ways.

"Thus we have come into the hundredth year of our Society's history grown so great in many ways. The achievements of the past do not satisfy us; they spur us to still greater efforts for the future. What will be the amazing record of which our successors will speak when they come to tell the story of two centuries of history? The management of this Society thrills with the great possibilities which lure us on, and every worker will do his best to realize the grand dreams of future service which we all cherish."

Condensed Summary of the Home Mission Society Departmental Reports

English-Speaking Missions and Indian Work

DR. L. C. BARNES, *Secretary*

Four divisions of work: Chaplain-missionaries (Army and Navy), Rural Church Advancement, Indian Missions, and six largely missionary Western States.

All regular army and navy chaplains asking it are elected regularly appointed missionaries of the Society, without salary but with privilege of small grants up to \$150 for incidental expenditures. Thirteen chaplains are under such appointment. This close linking of their ministry with the denomination is warmly appreciated.

In rural church advancement some work is being done in ten States. There are directors of town and country church work in five States, in cooperation with the State Conventions. The Secretary has made an attempt to reach every one of our rural churches with a quickening, enlarging message. Literature is ample, but the vast majority of rural churches are going on in about "the good old way." For the first time an estimate has been made by the State secretaries, showing that there are 4,712 rural Baptist churches, with 2,691 pastors and 354,632 members. A mailing list of the pastors and one influential layman in each church has been secured, and a boiled-down tract entitled "The Wide Scope of a Small Church" sent to these addresses, with an affectionate letter. "If one-tenth of our rural churches would rise toward their reasonable possibilities, the denomination would feel the ground swell of the millennium."

Good results have come from setting apart Dr. Kinney to give his whole time to superintending the Indian work. Budget restrictions have prevented entering any of the half-dozen new clamoring openings listed a year ago. At least two of them—Lander County, Nevada, and Shasta County, California—ought to be entered the coming year. The Crow Indian work developed so that an Association of Indian Baptist Churches was needed in Montana and organized. "All this development has come in the missionary ministry of one man and his wife, Mr. and Mrs. Petzoldt, who are yet in their prime. It is a noble score of achievement in one score of years."

In every State the Society is helping in specific tasks, but in six of the western States—North Dakota, Montana, Utah, Nevada, and Arizona—the Conventions require a very large part of their support through the Society. Utah and Nevada are preeminently missionary. At their request, the Society has sent them a head worker, Rev. Bruce E. Jackson. In spite of the terrible industrial experiences in Montana, our work has forged ahead. Concerning the "Montana Plan" the report says:

"Experience in the careful coordination of the work of all the Protestant denominations there, through the Montana Home Missions Council, proves that this is the way to achieve two supremely desirable ends at the same time. One is the advancement of the kingdom of God without the waste and scandal of denominational friction. The other is the advancement of our distinctive Baptist work, testimony and influence much more effectively than it could be done otherwise. Nearly four years' demonstration has been made of the value of this new principle, which is in sharp contrast on one hand with all attempts at organic church union or fusion, and on the other hand with all haphazard sectarian plunging. It is simply intelligent, patient, fraternal planning—the spirit of Christ in systematic action. Secretary Cress, of the Montana Baptist Convention, is recognized by all as the central human factor in the demonstration. Other States now are explicitly asking that the "Montana Plan" be inaugurated in their fields. This plan of *Every-community Service* is going today much more strongly than ever before. Its aim is not to shut anybody out of any place, but to get somebody for Christ into *every* place. It is not ecclesiastical but missionary."

City and Foreign-Speaking Missions

DR. CHARLES A. BROOKS, *Secretary*

The Department seems to the uninitiated to be a kind of "omnium gatherum," an unclassified grouping of unrelated interests and activities for convenience assigned to the care of one Secretary. Our Negro brethren have protested against being classified with "foreigners," and for all we know the "foreigners" have resented being classified with Negroes. But there is a logical and intelligent basis for the grouping. To this Department are assigned all the Society's interests in organized cities—that is, cities having some kind of a local Union or Society. The work among foreign-speaking people is largely a city problem, and the city problem is a missionary problem. The influx of Negro population from the South has tended toward the cities and created unprecedented opportunities with some perplexities. To the Department has been committed also the Society's interests in industrial centers where both foreigners and Negroes concentrate and where the Christian Centers have been developed.

The personnel consists of an efficient office secretary; of general workers, Dr. E. W. Moore, Director of Negro Work (North); Dr. C. R. Shepherd, Director of Chinese work; Rev. E. R. Brown, Director of Mexican Work; Rev. Theodore Fieldbrave, general missionary among Hindus; Rev. J. R. Inke, general missionary among

Russians (resigned); Rev. John M. Hestenes, General Director of Christian Centers (to begin September 1, 1923); and the Department Secretary, who is in his ninth year of service. In addition to these general workers there are 163 missionaries speaking 20 languages, distributed in 31 States and 110 cities, with 47 English-speaking pastors and 18 workers in 19 Christian Centers.

The Home Mission study theme, the Negro, made the year notable in his history. The main study book, "The Trend of the Races," sold 69,000 copies. Our denominational book by Coe Hayne also met with appreciative reception. The migration from the South has continued, the East North Central States getting the largest percentage—Wisconsin, Michigan, Illinois, Indiana, Ohio having 71 per cent increase, the Pacific States 63.7 per cent increase. The equipment of the Negro churches is totally inadequate. The services of Dr. Moore have been invaluable.

The growth of cities magnifies the missionary problem. To gear into a State-wide missionary program the church extension work of the smaller cities calls for fresh study. Wisconsin has set an example of progress by appointing a State Director of City Work. Outstanding achievements of the year have been in the Oriental work. (Already reported fully in *MISSIONS*.)

Education

DR. GEORGE R. HOVEY, *Secretary*

After describing the necessity for mission schools and the four important services which such schools have to perform, and showing how denominational neglect of this phase of Christian missions has resulted in large loss to it of young people, the report deals with the schools which the Society in part supports. Conditions are becoming more normal and the emphasis has been placed on positive Christian character and influence in the teachers selected. Unusually successful revival services have marked the year. At Cristo, Cuba, nearly all of the students were brought to a confession of faith, as well as a large number of their parents and friends. At Bacone College a similar result obtained, also at Benedict and other schools. Consecration of life to some kind of Christian service is a feature in a number of schools.

To bring a college up to standard in these days requires a large amount of money, but this must be done if our schools are to keep their position and hold our Baptist students. The Home Mission Society is not attempting to increase the number of its schools except in Haiti and Central America, where it has done practically nothing in education; rather it is turning over all lower schools to their constituents as rapidly as possible and confining its work to a few schools of higher grade—only one Negro school in a State and at present only one higher school in a Latin-American country.

Fortunately the General Education Board has given our schools great assistance. It has continued its contribution of \$70,000 a year to teachers' salaries, and it has transferred to the Society \$600,000, or \$200,000 each, for the endowment of our three most advanced colored schools, on the condition that the Home Mission Society should set apart \$100,000 for each. These schools are Virginia Union University, Richmond, Virginia; Shaw University, Raleigh, North Carolina; and Morehouse College, Atlanta, Georgia. Great advance has been made in these schools in the number, salary, and the ability of the teaching force. The General Education Board has also voted \$65,000 to renovate the unused medical building at Shaw University, and fit it for a science hall.

The other chief source of means for advancement has been the Indians with their gifts for Bacone and Murrow Indian Orphans' Home. In Haiti a specially designated gift has enabled Pastor Lherisson, the noble native missionary at Jacmel, to purchase land for a training school, and with temporary buildings a school is to open this year. In Mexico our educational work has been unsatisfactory and incomplete, in spite of our fine theological school at Saltillo, for the lack of a feeder. A boys' school opened during the year enrolled 230, and land has been purchased for the buildings which it is hoped soon to erect, in cooperation with the Foreign Board of the Southern Baptist Convention. "Little advance has been made as a result of the gifts from the churches, indeed, in some cases retrenchment has been necessary. The advance has been due in almost every case to special gifts of one friend of the Society, of the Indians in Oklahoma, and of the General Education Board. For all of these gifts we are most grateful."

Evangelism

DR. H. F. STILWELL, *Gen'l Supt.*

Last year was adjudged the greatest on recent record for active evangelism, and the year now closing shows no diminution. Personal evangelism is gaining as a method. Despite reduction in staff of workers, the slogan has been, "No church within the bounds of the State without some specific soul winning during the year." Interesting progress is reported in several States under the direction of the State directors. The plan of cooperative effort by exchange of pastors has been continued generally. In one Pacific State the churches have been wholly covered. The General Superintendent met groups of pastors and laymen in 14 States and conducted 42 conferences; also stressed evangelism at State Conventions, Associations, summer assemblies, and before groups of college and theological students. Statistics are not given, but from evangelists and field workers comes a practically unanimous report that the accessions will not fall short of last year,

and the majority of them declare a decided advance, with a spirit of revival abroad in the land. There is need of itinerant evangelists, strong men of spiritual clarity and sanity, to reach the foreign-speaking groups in the cities.

Other Departments

The work reported by Superintendent Charles S. Detweiler for the Department of Latin North America has been covered by current articles in MISSIONS. In all the fields—Central America, Mexico, Cuba, and Porto Rico—the year has been one of growth, marked by special revivals. Three years ago the Society reported for Latin America a total membership of 6,322 in 134 churches, with total contributions for all purposes of \$26,965. This year's figures are 7,168 members in 139 churches, with total contributions amounting to \$51,851.

For the Department of Architecture Mr. Merrill reports a very great interest, service of an increasing number of churches, and consultation with committees looking forward to the building of more than 500 meeting-houses, with an anticipated expenditure of approximately twenty million dollars. The work has included, besides church and church-school buildings, the study of Christian center projects, campus layouts, and school and college buildings. A lecture on modern church schools and equipment, illustrated with stereopticon slides, has been given at religious educational conferences and before churches that contemplate more adequate provision for the church school. A booklet has been prepared describing how the Department functions, and the charges for its service. This, together with blank questionnaire and agreement forms, is sent to any one interested.

The Report says: Mr. Bryant, in close cooperation with the finance committee, has developed the work of the treasurer's office along constructive lines. During the year Mr. J. F. Turnbull, assistant treasurer, continuously in the employ of the Society for 29 years, was forced on account of ill health to discontinue his duties. He was the oldest employee in term of service at the Rooms. Coe Hayne has given very intelligent attention to the publication of our varied literature and, with the approval of the Board, he has written for the Missionary Education Movement "For a New America," a book covering several features of the broad home mission field and designed for mission study groups in colleges and young people's organizations.

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All Good People, Authorities, Pulpit and Press Called to Join in Relentless Crusade

Southern Methodist Women Move Against Lynching

Plans for an aggressive South-wide campaign against lynching have been formulated by the Woman's Missionary

Council of the M. E. Church South. The following resolutions explain themselves:

"Whereas, the defeat of the Dyer Anti-Lynching Bill has thrown back upon each State the whole responsibility for removing this hideous crime; therefore, resolved, that the Woman's Missionary Council of the Methodist Episcopal Church, South, in annual session in Mobile, Ala., April 4-11, 1923, do now demand of the authorities of the several states that they make good their claim of the right of local self-government by proving their competency to abolish mob violence and lynching; That as citizens we assume our responsibility for the protection of human life and hereby call upon all the people of all the States, upon the pulpit and the press, to join against these barbarous practices."

A plan was adopted for enlisting, in an intelligent, systematic anti-lynching campaign, the 6,000 local organizations affiliated with the Council, which have an aggregate membership of nearly 250,000 of the South's influential women. The plan provides for a study of lynching on the part of each local society, for the effort to secure in each state such special legislation as may be needed, for vigilance in the prevention of mob violence, for active cooperation with officials in bringing the members of mobs to justice, and for a sustained effort to develop in each community a spirit of good will that will make such crimes impossible. In pursuance of these ends, the societies will seek the cooperation of all other religious and civic groups. The Council pledged to the campaign both moral and financial support. Mrs. Luke Johnson, director of Woman's Work in the Southern Commission on Interracial Cooperation, was re-elected chairman of the Council's Commission on Race Relations. Southern Methodist women, led by the late Miss Belle H. Bennett, have for a number of years been deeply interested in the Christianizing of race relations and have been doing very effective work to that end. Mrs. Johnson was one of the eloquent speakers at Atlantic City.

Call

The annual meeting of the Board of Managers of the Free Baptist Woman's Missionary Society will be held in Porter Memorial Hall, Ocean Park, Maine, Monday, July 30, 1923, at 2 o'clock p. m.

NELLSINE I. JOSE, *Rec. Sec'y.*

The annual meeting of the Free Baptist Woman's Missionary Society will be held in Jordan Memorial Hall, Ocean Park, Maine, Wednesday, August 1, 1923 at 9 o'clock a. m., for the following purposes: to hear reports of officers and committees, for election of officers and for such other business as may come before the meeting.

NELLSINE I. JOSE, *Rec. Sec'y.*

Portland, Me., June 6, 1923.

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For One Year

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Prof. W. H. Allison	New York
Prof. F. L. Anderson	Massachusetts
Rev. A. W. Anthony	Maine
Rev. R. A. Ashworth	New York
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Sec. C. L. White	New York
Rev. H. J. White	Connecticut

The members of the Board of Education and of the Ministers' and Missionaries' Benefit Board are appointed by the Executive Committee of the Convention.

Thirty-Second Anniversary Convention

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA, BOSTON, JULY 4-8, 1923

Keynote: The Attractive Christ

WEDNESDAY, JULY 4

9.00-6.00—Registration and Sightseeing.
7.30—Opening Devotional Service.
8.30—"Acres of Diamonds"—Dr. Russell H. Conwell.

THURSDAY, JULY 5

Day's Thought: Stewardship

MORNING

9.00—Praise Service.
9.20—Addresses of Welcome.
9.30—President's Address—Rev. Mark F. Sanborn. "The Challenge to Baptist Young People."
10.45—Quiet Half Hour—Rev. C. N. Arbuckle. "The Divine Combat."
11.15—Address—Dr. James A. Francis. "Making One's Self Solid."
12.00—Adjournment.

AFTERNOON

Group Conferences—2.00-3.30. Covering organization, missions, stewardship, evangelism, social service, life work, etc.

EVENING

7.30—Praise Service and Business.
8.15—Stewardship in Pageantry—"The Vision Splendid." Rev. C. A. Boyd, Director.
8.45—Address—Dr. Bernard C. Clausen. "The Religion of King Tut."

FRIDAY, JULY 6

Day's Thought: Education

MORNING

9.30—Board of Manager's Report and Convention Business.
10.45—Quiet Half Hour—Rev. C. N. Arbuckle. "Seeing Ourselves as God Sees Us."
11.15—Address—Dr. Frank W. Padelford. "Why a Christian Education for Young People."

AFTERNOON

Group Conferences—2.00-3.30, continued.

EVENING

7.30—Praise Service and Business.
8.15—Biblical Dramatization—"The Response Heroic." Rev. C. A. Boyd, Director.
8.45—Address—Dr. F. W. Patterson. "Will the Attraction Fail?"

SATURDAY, JULY 7

Day's Thought: Evangelism

MORNING

9.00—Praise Service and Business.
10.45—Quiet Half Hour—Rev. C. N. Arbuckle. "Faith's Survival."
11.15—Address—Dr. S. J. Porter. "The Attractive Christ as Saviour and Lord."

AFTERNOON AND EVENING

Recreation under the direction of the local committee

SUNDAY, JULY 8

Day's Thought: Service

MORNING

No service at the auditorium. Delegates will worship in local churches.

AFTERNOON

3.00—Praise Service.
3.30—Life Work Address—Dr. Joseph Taylor of West China. "The Mission of Self-Culture."
4.15—Life Work Conference.

EVENING

7.30—Praise Service and Final Announcements
8.00—Convention Impressions.
8.30—Coronation Address—Dr. C. Wallace Petty. "Thy Kingdom Cometh."
9.15—Dramatic Climax—"The Spreading of the Light." Rev. C. A. Boyd, Director.



FROM THE WORLD FIELDS



THE FIRST SUNDAY of February was designated as the fiftieth anniversary of the Baptist Mission in Japan, Dr. Nathan R. Brown having landed there February 7, 1873. The day was made doubly significant by the laying of the cornerstone of the new Yokohama Baptist Church.

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REV. F. W. STAIT, of Udayagiri, South India, reports that the years of steady evangelistic work are beginning to have results and word is received of a spiritual awakening among the people in the outlying villages.

☆☆☆

IN THARRAWADDY, Burma, during the year 1922 there was the largest number of baptisms since 1906. Eighteen of the people were the fearless elephant catchers in the mountains on the eastern side of the Tharrawaddy district. None of the 145 were hastily baptized people but those who had been taught and who satisfied the Karen ordained pastors.

☆☆☆

FOR THE FIRST TIME in its history the Baptist Missionary Training School in Chicago has a Sunday school of its own at Raymond Institute. This has been fully graded, is manned entirely by the students and reports an average attendance since October of 80 children.

☆☆☆

IS CHRISTIAN Americanization *Christian*? Miss Alice Brimson, head of this Department of the Woman's Home Mission Society, reports at the Northern Baptist Convention a Mexican church started in Joliet with a native pastor and a nucleus membership—all through the work of American volunteers in foreign homes.

☆☆☆

IT TAKES NEARLY three and a half years to visit the thirty-three churches of the Moulmein field in Burma. In reality there are about eighty churches. The system followed is that of a mother or parent church with from two to eight smaller churches radiating from the parent body. Several have memberships of over 400. In that field there are 262,000 Karens and 57,000 Taungthus, half-brothers to the Karens. Recently one evangelist was sent to work among the Taungthus.

☆☆☆

THE KANAGAWA church in Yokohama put up a temporary church building planning to pay the cost of it in ten years but because of the growing spirit of giving among the church members and one or two unexpected gifts from America, they have paid the debt in three years. Now

that they have learned how to give they are planning to add two more classrooms to the present structure and put up a permanent parsonage.

☆☆☆

THE FIRST SPANISH Baptist Church of New York was organized only two years ago with 42 members. People are now enrolled in its membership from nine Spanish-speaking countries. Several are returning to their old homes with the Gospel message. Written messages have gone to places where even missionaries have had no success. A home in Mexico where no missionary has ever been permitted to enter has received and read tracts sent by a member of this church.

☆☆☆

IN BUFFALO, N. Y., Miss Olive Lord, a missionary of the Woman's Home Mission Society, has been using her own small apartment as a Community Center. Clubs, mission circles, and prayer meetings have been held there in the absence of any other place. Over 900 men and women, girls and boys have met in this small six-room flat during the winter!

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"MANY OF THE people at home think that the work Baptists are doing on the foreign field is financed almost entirely from America," writes Rev. L. W. Hattersley, principal of Cushing high school in Rangoon, Burma. That is not true. My work here is forty-nine fiftieths self-supporting. Late in December I signed a contract for the building of a steel framed gymnasium which in area and equipment will be the finest in the country. Not a cent of its cost will come from America."

☆☆☆

A GROUP which includes some of the substantial Japanese business men in Sacramento organized a "Bible Institute" which was really an informal church. They came to the conviction that they must identify themselves with the Baptist church. After thorough testing they have been received. They purchased the property they occupy as a place of worship and a Christian Center, and the State Convention and the Home Mission Society aided them in remodeling it. Under the leadership of missionary Sue Wan Yu, a very happy cooperation has been brought about, so that all the Japanese Christians of the city are working together harmoniously and effectively.

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ACCORDING to a report from Miss Millie M. Marvin, Gauhati, Assam, construction of the new hospital will soon begin. The

builder is in Calcutta buying materials and his headman is on the job at Gauhati superintending the filling-in of the low land which will be the hospital drive-way and entrance. This is news of real progress as it will be the first hospital in Assam.

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IN RESPONSE to an appeal by its president, Ma Mi Lone, the Pwo Karen Woman's Society has undertaken the support of Ma Sein Shin in the University of Madras. Ma Sein Shin is the daughter of a Pwo Karen pastor in the Bassein field. She graduated from Judson College with honors and last year began her pre-medical course at Madras. The amount of the annual scholarship is about Rs. 250, which represents a considerable responsibility for these women.

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THE development of an Association for Caste Secret Believers is one of the interesting problems of the work among the Brahmins and Sudras in India. As the teachings of Christianity spread, slowly the people are coming out from under the dominance of the Brahmin priesthood, but before they can come to an open confession of their belief in Christ century-old traditions and superstitions must be replaced with a knowledge and understanding of the teachings of Christianity. The organization of the Association for Caste Secret Believers is therefore looked upon as a long step forward. Mr. Annaja Rao, a native missionary who has been doing successful work with the Secret Believers, says of them: "These people are real inquirers. They read the Bible at their homes, sing Christian songs and pray to our God, and I pray for their open confession in the near future. Now the fields are ripe and ready for the harvest."

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TO BE born a Telugu and a heathen were the handicaps under which Gandabina Samuel was brought into the world in 1859, but many years later an English army officer said of him: "Samuel was the finest Indian Christian I ever knew." He became a Christian after reading some tracts left by a missionary at the Regimental School, and became a useful and valued servant of both his God and his country. He rose to the rank of captain, or "subadar" as they are called in the Indian army, and during these years he was preaching and teaching whenever the opportunity was offered. In 1900, before serving his entire time in the army, he retired, and devoted his life to promoting Christianity among his people.

Department of Missionary Education

Conducted by Secretary William A. Hill

Fourth Annual Report-1922-23

A full abstract of the Report to the Board of Education is here given.)

In submitting its fourth annual report the Department of Missionary Education closes the busiest year since its organization. The many requirements for new and varied types of educational programs has called for special study and materials. In this expansion the Department has greatly widened its sphere of usefulness. To satisfy the particular requests of local churches and yet hold to the major purpose to establish a thorough, correlated program of missionary education has been the one outstanding problem. The Department greatly appreciates the splendid cooperation afforded by societies, organizations, departments of work and churches, and by individuals who have contributed both time and talent.

Among the many kinds of service rendered, special mention should be made of the following:

1. The cultivation within individual churches of adequate programs of missionary education.

2. The special examination of literature on Stewardship, building of the Stewardship Library, and inclusion of Stewardship study classes in Church Schools of Missions. This work was done with the support and cooperation of the Committee on Stewardship.

3. The Department gave its fullest support to the state-wide promotional conferences of the General Board of Promotion, and the Secretary and his associate, Miss May Huston, participated in 34 of them. In addition to its own missionary education conferences, it has also given assistance to many religious education institutes conducted by the Publication Society; and has been represented by its secretarial staff in many State conventions, and in district and associational meetings of the Woman's Societies.

4. One of the striking things is the increase in Baptist Summer Conference groups from 27 in 1922 to 36 in 1923. The services of the Department were tendered the Summer Assembly program committees for the enlargement of missionary education courses and the furnishing of competent teachers for study classes. The response of the assembly committees was cordial, many new missionary courses have been introduced and teachers furnished. The Department expects to be responsible for the leadership of between 65 and 70 mission study classes in Summer Conferences during this summer.

5. As a result of the recent growth of the Daily Vacation Bible Schools and the need

for special missionary materials for a more adequate instruction, the Department has supplied on request a great deal of missionary story material, graded and appropriately correlated.

6. The growing interest in dramatics has led the Department to an exhaustive study of missionary plays and pageants. It has classified and graded this material, and has issued a pamphlet giving special and detailed information for future cultivation.

7. The rental of costumes during the year shows a 10 per cent increase in their use. It is also of interest to note the increased use of costumes for educational purposes and their decreased use for entertainment purposes. Upwards of 500 orders for the use of costumes have been filled, reaching as far west as St. Louis, as far south as Florida, and as far north as Maine. A correspondence of nearly 1,000 letters in addition to numerous telephone and personal calls suggests the activity of this service.

8. The Church School of Missions continues to be the best known method of interesting the entire church in the missionary program. The essence of this school is the mission study class around which the Department is building its correlated program.

9. Much time has been spent in the councils of the Missionary Education Movement, on whose literature committees both the Secretary and his associate have served. Three of the authors of the interdenominational study books for the coming year are Baptists.

An important task is the building of special literature. The Department has edited and secured the publication of three books during the year: "Following the Pioneers," by Joseph C. Robbins; "Rock-Breakers," by P. H. J. Lerrigo; and "Race Grit," by Coe Hayne. Another important piece of work was the Handbook of Suggestions for the use of the various groups in the more careful study of "On the March." Special graded missionary materials have also been prepared for use in the Sunday school, young people's societies, the World Wide Guild and Children's World Crusade organizations. A fresh background study of missionary literature was made, and as a result a series of missionary libraries arranged as to grade were put into print and are in wide circulation. Two new books are also in the making, which will be used in the mission study campaign of 1923-24.

Secretaries of Missionary Education, rendering volunteer service, are at work in nearly all the States and in many Associations. The Department aims to extend

its field organization into every Association and eventually reach every church. A large number of trained teachers are also rendering service on its Teachers' Staff.

(Reports of the World Wide Guild and Children's World Crusade are given elsewhere by the Secretaries.—Ed.)

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HOW ONE CHURCH BUILT UP ITS MISSIONARY LIBRARY

The Nepperhan Avenue Baptist Church of Yonkers, N. Y., Rev. A. Albert Stanley, reports a successful and unusual campaign for the making of a missionary library and for the introduction of a reading campaign of missionary literature. A special committee was appointed charged with the responsibility of selecting from 150 to 200 strong missionary books. Following this a calling campaign was instituted which reached every home with the request that individual members of the church contribute to this library one selected title. This was followed up by letters addressed to the church members.

The responses were generous and a book social was arranged under the auspices of the young people's society. The admission to this entertainment was one book per individual. This was arranged by having members at the door give the slips of paper which named the titles of the books which they were to contribute. The books were then delivered to the donors at the door of the church and these slips bearing titles and names were pasted in the books.

In response, 125 members each selected and gave a book, and this library and the reading plan was then started with the request that each donor read first the book which he had contributed and within one month's time report five outstanding things which made the reading of the book worth while.

A ladder-climbing contest is the unique method by which the record will be made and kept for the continued reading of the books. A real ladder, with ten or twelve rungs, was placed in the room. On each rung is written the title of a missionary book. As each member reads the book indicated a tag is placed on the rung bearing the name of the reader, who thus climbs the ladder. Upon the completion of the reading of these ten books another will be substituted and the campaign continued. By this method it is expected that this splendid list of missionary books will be read by practically the entire membership of the church.

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AT THE NEW Japanese Baptist Church in Seattle 17 people were baptized on Easter Sunday, 15 of them adults. This church was dedicated last October, when 25 were baptized.

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REMEMBER that the needs of the Foreign Mission Society are very great and that to get out from under the staggering load of debt will require the help of all those who believe in the world's evangelization.

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

Baptist Women at Atlantic City

By CONSTANCE JACKSON

In accordance with the custom of a number of years Baptist women representing national officers of the Missionary Societies, Board members, missionaries, District, State and Associational leaders met at Atlantic City previous to the Northern Baptist Convention for a series of conferences on important phases of the work.

On the afternoon and evening of Friday, May 18, a joint conference of the workers of the two women's societies was held at the Chalfonte Hotel. Mrs. George W. Coleman, president of the Woman's Home Mission Society, presided at the afternoon session, at which reports were made by Miss Elsie Kappen for the Extension Department, Miss Ina E. Burton for the Reading Contest; Mrs. L. J. P. Bishop for the Field Activities Department; Miss May Huston for the Department of Missionary Education, and Miss Alma Noble for both the World Wide Guild and the Children's World Crusade. Miss Helen Hobart Field Secretary for these two organizations, was introduced. It was encouraging to learn from these various representatives that the enrollment of the Extension Department now numbers 9,200, that the Reading Contest has increased 138 per cent in the past year, that more mission study classes and Church Schools of Missions had been conducted than in any previous year, and that 372 new children's bands and 465 new Guild Chapters had been organized. Cheer and optimism were so prevalent that the session closed with the singing of the doxology.

With Mrs. Helen Barrett Montgomery, president of the Woman's Foreign Mission Society, in the chair, the evening meeting was devoted to a discussion of plans for the Continuation Campaign for the coming year. Mrs. Herbert E. Goodman conducted the discussion which followed her presentation of the proposed program of activities.

CONFERENCE OF HOME MISSION WORKERS

Saturday, May 19, was devoted to an all-day open conference by representatives of the Woman's Home Mission Society who were present in Atlantic City. At 10 o'clock Mrs. George W. Coleman called the meeting to order. After a devotional service the missionary supervisors were presented. Mrs. Reuben F. Mapelsden, in charge of the Eastern Division, reported that in spite of the handicaps caused by the removal of many workers the condition of the fields was never better. Mrs.

Adah Boyce, supervisor of the Central Division, rejoiced also in the splendid work being done by the missionaries. There are increasing problems in her territory due to the lake ports and industrial centers, as well as the influx of Negroes from the South. Miss Ina Shaw, whose field includes the Western territory, reported an expected ingathering among the Hopi Indians. The Mexicans she finds the most responsive race among whom our missionaries labor. Mrs. Katherine S. Westfall, executive secretary, presented the educational work in the South, while Miss Clara E. Norcutt spoke for the Latin-American fields where schools are overflowing with pupils, but short of teachers. Large numbers of conversions are reported, especially from Cuba. The morning session ended with an enthusiastic report from Miss Alice W. S. Brimson, executive secretary of the Christian Americanization Department. The number of volunteers is nearly double that of last year though the reduced budget has necessitated three less secretaries.

Mrs. George Caleb Moor, first vice-president of the Society, took the chair and conducted the afternoon devotional service. Miss Ina E. Burton led the discussion on the small town and rural church problem. Mrs. Clara D. Pinkham, president of the Baptist Missionary Training School, spoke of the high standing of the school academically and of the definite progress made in the past year. Mrs. Mary E. Bloomer, treasurer of the Society, made a financial statement. Mrs. George W. Coleman concluded the session with a presentation of the suggested plans for the Golden Anniversary of the Society four years hence. Mrs. Clara D. Pinkham offered the prayer.

The evening topic for discussion centered around the subject of district responsibility, and a lively response made the meeting most interesting and helpful. After prayer by Mrs. R. A. Hilton, the conference closed.

SUNDAY VESPER SERVICE

The officers and Board members of the two Woman's Societies united in a vesper service at 5 o'clock with Mrs. Nathan R. Wood, foreign vice-president of the Woman's Foreign Mission Society, leading the thought of the hour. Prayer centered around four topics: Our Convention, Our Missionaries, Our Needs, and Our Souls. The hour closed with the song of consecration, "Just as I am without one plea."

WOMAN'S JOINT MEETING

The First Baptist Church of Atlantic City was the scene of a great inspirational rally on Tuesday, May 22, when a host of women from all over the country gathered to greet returned missionaries and hear

the latest facts of denominational progress. A large number manifested their interest in College Counsellor work by filling the conference room at 8.30 in the morning. Mrs. Howard Wayne Smith presided and Miss Mabelle Rae McVeigh and Miss Pearl Greenough spoke on the subject. This conference was followed immediately by another on White Cross work with Mrs. Robert L. Jones in the chair. Mrs. James Madison Pratt spoke for the Overseas Division and Miss Ina E. Burton for the Overland work. At 11 o'clock the general conference opened in the main auditorium of the church, made most attractive with spring flowers. Mrs. S. C. Jennings of Chicago, recording secretary of the Woman's Home Mission Society, presided and directed the discussion. A questionnaire covering many phases of the work had been prepared to which the audience responded enthusiastically. Everything from purely local problems to denominational plans for the coming year was discussed from the floor with the result that many helpful suggestions were exchanged. Mrs. M. Grant Edmands closed the morning session with prayer.

Mrs. James Madison Pratt took the chair for the afternoon session. Speakers for the Woman's Home Mission Society included Miss Ina Shaw whose subject was "Revealing the Gold of the Orient"; Miss Ethel Ryan, a missionary among the Indians who spoke on "The Hope of Hopiland"; Miss Alice W. S. Brimson who made a strong plea for our New Americans; and Miss Clara D. Pinkham who represented the Baptist Missionary Training School. The foreign mission work was represented by some twenty-five missionaries home on furlough, each of whom gave a two-minute snap-shot talk.

As is customary the Children's World Crusade and the World Wide Guild had charge of the evening program, the report being given in the W. W. G. Department.

BARMECIDE BANQUET

Saturday Evening, May 26

Do you remember the story in the Arabian Nights of the member of the house of Barmecide who served an imaginary feast to a beggar named Schacabac, setting only empty dishes before him? Since Atlantic City hotels are largely run on the American plan, the women agreed to follow the precedent laid down by the house of Barmecide and enjoy a foodless meal. It proved a great success due to the cleverness of the presiding officer, Mrs. Willard H. Smith. The menu was as follows:

Entree	
Brains on Toast	Sal Atticum
Cold Meat	
Spiced Tongue	Coleman's Mustard
Vegetables	
Candied Sweets	Diced Carrots

Salad
a la Combination
Dessert
Honey Dew Melon a la Mode
Sweets

Salt Water Taffy Life Savers

Each course was represented by a different speaker. In their respective order these were Mrs. Helen Barrett Montgomery, Mrs. George W. Coleman, Mrs. W. H. Ballard for the Districts; Mrs. W. P. Topping for the States; Mrs. G. Howard Estey for the Associations and Mrs. A. B. Lorrimer for the Local Societies. Representatives of the children's and girls' work were listed on the menu under "Flowers" as blue forget-me-nots and white roses, while home and foreign missionaries appeared as "Candle-light." Over eight hundred women crowded Vernon Hall in the Haddon Hall Hotel and no one seemed to miss the food!

MISSIONARY TEA

From four to six o'clock on the Sunday afternoon of Convention week has come to be dedicated to the missionary tea. Here is a chance, amidst all the busy confusion of many meetings, to stop for a moment and pay homage to our workers. Officers and Board members of the Woman's American Baptist Home Mission Society are always glad to avail themselves of this opportunity to shake hands with District, State and Associational leaders as well as the missionaries of the Society themselves. More than sixty came together this year and were introduced by each other, Mrs. Coleman closing the more formal part of the program with a message of heart-felt appreciation for the cooperation of each and every worker. Many thanks are due Mr. Lewis C. Walker of Chicago for his generous gift of bon-bons which rescued this tea, too, from being entirely foodless!

IN THE PHILIPPINE ISLANDS

At La Paz in Iliolo, the bungalows of the Woman's Board right beside the High School offer accommodations for the Training School for Bible Women, the Kindergarten School, and the High School girls in the dormitory. The Training School girls are conducting nine of the Sunday schools round about and are helping in two more. The prospects for better organized schools are bright. Some of the girls are striving for the International Sunday School Teachers' Training Course diploma. Three kindergartens are taught by pupils of the Kindergarten training course at Jaro, Renfronville and Iliolo. At Jaro there are 34 children enrolled in the kindergarten and 49 in the first grade, a fine beginning in bringing the message of Christ to the young in this country where the opposition boasts itself of having the children in the formative period. One of the bungalows is used as a Community House and for religious purposes. It is the center for the student work. The boys in the Dunwoody Dormitory, nearly

30 in number, are reached by the Community House activities. In the last two months, 23 boys and girls were baptized



EDITED BY CONSTANCE JACKSON

GARY WORK

My opportunity! Dear Lord, I do not ask That Thou shouldst give me some high work of Thine, Some noble calling, or some wondrous task— Give me a little hand to hold in mine.

In September when the possibilities for week-day religious schools in Gary, Ind. were inspected, it was found that there were not enough teachers or funds to give instruction to all the children desiring it. It was going to be hard to refuse some of these children. Already they were running up to the teacher in the street and asking her when church school would begin. We try to thrust religion, knowledge of God and belief in Christ upon adults—it is a serious matter to refuse it to children who are clamoring for it.

And here comes our glorious share in this work. The First Baptist Church of Gary and the Publication Society volunteered to pay the necessary expense if some of the Baptist Missionary Training School girls would go out and teach. The need was answered gladly by five seniors who gave up two days of their week to this new type of practice work, teaching both days from 9 until 4.30. Thus it was made possible for 800 more of the children to receive instruction than would otherwise have been accepted.

Forty-nine nationalities are enrolled in the school where the Christian American influence is being carried over into the homes and lives of the parents as well. Mr. Buffington, of the great Buffington Steel Plant, said that undoubtedly these week-day religious schools were the great influence for good in Gary. Since many of his employees are the fathers of these children he is in a position to know.

The worship program at the beginning of each class not only teaches the child how to pray, but creates an atmosphere of reverence for the instruction which is to follow in the class room. It is truly remarkable to see how quickly the child learns to worship God. The child's expression comes through his retelling of the Bible stories, and his hand work with crayon or clay.

The students welcome this opportunity which has proved so successful, not only for the experience it has brought them and the good it has done the children, but also for the prestige it has reflected upon the Baptist Missionary Training School whose standards and practice work are constantly rising.

A Symbol of Service

BY LOUELLA P. FORD

Centuries ago, when God gave Moses directions for the building of the Tabernacle, he ordered it made very rich and costly. Bars of acacia wood were overlaid with beaten gold. Walls were hung with blue and purple and scarlet tapestries. But all these woods and weavings, rare and luxurious though they were, did not give light. God would have a dark Holy of Holies. He commanded Moses to place "over against it" a great seven-branched candlestick.

Light then service! The Christian Americanization Department of the Woman's American Baptist Home Mission Society has adopted as its symbol of service, the seven-branched candlestick. There could be nothing more appropriate. It is foreign, it is biblical, it sheds light and the placing of its prototype was a divine command. Christian Americanization work today needs light. It is young. It is new. It has not the power and surety of long experience and yet its wonderful development has been blessed of God.

This symbol of service has been visualized. There have been presented to four of our districts—Central, New York, Atlantic and New England—four candlesticks. These will go to the churches in these districts doing the most efficient work in Christian Americanization. They will be awarded at the annual district meetings and the decisions will be based on the new Christian Americanization Standard of Excellence. The candlesticks are given by friends who wish their names withheld. In the Central District the candlestick will be known as "The Burdette Memorial Candlestick."

This whole type of endeavor, which is inclusive of both missionary and educational work, is based absolutely on light and service. The imperative need is the intimate presentation of Christ. He alone is the impetus and the center "For a Better America." "I saw seven candlesticks and in the midst of the seven candlesticks, one like unto the Son of Man"—God grant that this adopted symbol may be the motivation of greater power and greater steadfastness among the thirteen salaried secretaries and the one thousand five hundred volunteers working, during this past year, in 250 different cities. May Christian Americanization workers get hold of the foreign heart and then bring the heart of God down to human grasp. May these dark, sleeping hearts, through our ministry, wake up "Before the lamp of God goes out."

PAGING A NURSE!

It is said that opportunity raps but once on any man's door. Sometimes she does more than rap, however—she *bangs*! Perhaps this is your chance if you will heed it. The Woman's American Baptist Home Mission Society is in *desperate* need of a

well-trained, graduate nurse with missionary interest who will welcome the opportunity of going to Mexico to take charge of the work in our fine hospital Latin-Americano in Puebla. This is an institution of 50 beds, finely equipped and well kept up. Two large Methodist schools as well as our own fine Baptist school constitute quite an American colony so that social intercourse is possible. A nurse must be found and sent as soon as possible for the present staff is inadequate to meet the many calls upon it. A woman over thirty of generous training and experience, well qualified to take the responsibility of head nurse, is desired. Write or call upon Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York City. In addition to salary living expenses in the hospital and traveling expenses are provided by this Society.

FROM THE FAR LANDS

RUMORS OF WAR

From far away West China come rumors of further political disturbance, civil war and their effect upon economic conditions. Missionary J. C. Jensen, in a recent letter writes: "The Border Commissioner, Tsen So Si (or Tsen Shia Lin) is reported to have taken Chung Chio which is the city half way between here and Chengtu, and he is said to be about to try taking the big city one day's journey this side of Chengtu. He has recently been made Military Governor of Kam, which gives him the same rank as the other generals operating in Szechuan, one of whom it is said has been cutting off Tsen So Si's revenue. There are rumors of fighting or preparation for fighting in several places in the Province. Much of our food supply is cut off. There is still plenty but the cook is beginning to say he cannot buy this and he cannot buy that, either because it is not to be had or because it is so scarce that the price has gone up too high—among these things are hens, oranges and green peas. Rice is already considerably more than twice its normal price, before the fighting started. Hard times have been driving both men and women into brigandage and beggary. If fighting on a large scale takes place I do not like to think what will be the condition of the people."

TRAINING IN SUNDAY SCHOOL METHODS

Throughout the year we have had a class of twenty-two strong Christian young men (including one young woman who is in the senior class) in training daily in Sunday school methods and now in personal work. The results of the former are seen in 350 children and adults in eleven Sunday schools organized in the surrounding places and in Jaro. The effect of the latter and of the daily Bible classes, the chapel

daily devotions, the strong evangelistic preaching of Mr. Aguiling, who has grown in power, the Christian Endeavor and the Sunday school classes for our own students, has been to lead the bulk of the student body in the high school to Christ. Even the new students and some of the most antagonistic ones have come out openly and confessed Him. It has been soul-inspiring as week by week they have come. In numbers the report will be much ahead of any previous year if present indications hold; already we are approaching our high record of last year and the year is not over. But in spiritual power, in depth of feeling, in dedication of life to Christian callings, and in attendance upon the Baguio Conference we will surpass my knowledge of the past three years. I credit this all largely to Mr. Aguiling who has had a strong hold on the student body, by word and example, but also we must not forget the Bible school course which while functioning imperfectly as yet, is showing results in the lives of students and in the whole community round about, where some have been converted also.—H. F. Stuart, *Philippine Islands*.

THE STORY OF DANIEL SWAMIDOSS

Daniel Swamidoss, Indian Secretary of the Y. M. C. A., paid high tribute to the service of the American Baptist Foreign Mission Society in India when he addressed the Society's workers on April 26. His story is an inspiring one. At his birth his mother named him Swamidoss, "Servant of God," and dedicated him to the Lord's service. The missionaries agreed to send him to school in Nellore and later to the high school in Ongole. After his graduation he was offered a government position at a large salary but when he told his blind widow mother she said, "If you take that position, you will break your mother's heart. I have dedicated you to the service of God. If you only earn \$5 a month, I can make a fine home for you." So Swamidoss became a preacher in the Baptist mission, earning \$8 a month. When he took home his first month's salary his mother said, "That is \$3 more than we need. We will give the extra \$3 to the church." Swamidoss, in speaking, said, "What would my life have been had it not been for the Baptist Society? And I am only a poor sample. There are others much better, dozens, hundreds, yes thousands. Your organization has done a wonderful work. And now the East and the West are working together to bring in the Kingdom of God. The age of miracles is not past. God is working on."

GREATEST HOUR IN MISSIONARY HISTORY OF CHINA

"There has never been a greater hour in the history of missions in China than the churches face today." This is the opinion of Dr. A. F. Groesbeck of Ung-kung, South China. "It must be recog-

nized," he says, "that just now we are in the midst of a time of seed-sowing. Never have the thoughtful people been so ready to listen to our message. Opposition to Christianity has practically ceased. We are no longer shunned as once we were by those who consider themselves of any account in this world. Students in our schools are being permitted as never before to unite with the church. Though the church still makes its appeal to the poor and unfortunate, to the man who has failed in the struggle where the odds were against him, yet the old order changes and the church is now making the stronger appeal to men of better calibre, to the men who have won out. It is the ideal of Christ—that he came not to be served but to serve and give his life—that is taking hold of men's minds today. God be thanked for it. Men by the hundreds are coming to see that if the political and social life of China is to be saved in these days of transition from the old order to the new she must look to the teaching of Jesus and the power of his endless life."

MRS. JOHN DUSSMAN

On April 26 Mrs. John Dussman died at Glenside, Pa. Mrs. Dussman has been a missionary in South India since 1897. For many years she served as a representative of the Woman's Foreign Mission Society, working in Vinukonda, Hanamkonda and Narsaravupet. In 1916 she was married to Rev. John Dussman, a missionary of the General Board, and has since been his loyal co-worker, touring with him through his large field and in every possible way trying to bring Christianity to the people. She was a tireless, enthusiastic and devoted missionary and will be greatly missed.

DEATH OF REV. C. S. KEEN

American Baptists will be shocked to hear of the death on May 20 of Rev. Charles S. Keen, principal of the Union Language School at Nanking, China. The cause of his sudden death was typhoid fever. Mr. Keen had been a missionary in China since 1902 and for ten years, because of his unusual knowledge of the Chinese language, had been serving as principal of the language school connected with the University of Nanking. At this school missionaries of many denominations receive their preparation for their work in China. Mr. Keen was greatly beloved in the mission and his loss will be keenly felt.

MORE DIFFICULTIES IN ROUMANIA

Dr. Miron Christea, the Metropolitan Primate of Roumania, has the reputation of a tolerant man, but the newspaper "Adeverul" of Bukarest, according to a report from Dr. J. H. Rushbrooke, brings the news that in his capacity as a Senator he has lately introduced a project of law forbidding the application in Rumanian territory of any church fund from abroad

without the double approval of the State (through the Kultus-Ministry) and the State Church Authority. We do not know if this is specially directed against Baptists and against the work carried on under the auspices of the Southern Baptist Convention of America, but the proposal is significant, and is undoubtedly intended to weaken Protestant work in the interests of the Orthodox Church to which the Metropolitan belongs.

(For *Missionary Record* see page 445).

FROM THE HOME LAND

A TRIBUTE

At a joint meeting of the Boards of Managers of the American Baptist Home Mission and Publication Societies the following resolution was adopted:

The American Baptist Publication Society and The American Baptist Home Mission Society have sustained a painful loss in the death of Mr. F. Wayland Ayer, on March 5th, 1923, at Meredith, N. Y. The very process by which he built up from the smallest of beginnings an advertising business with international outreach, providentially trained him for that denominational leadership which he exerted and which culminated with such rich fruitage to the denomination a few years ago. He invested his gifts, time and thought in Christian education and in every phase of our missionary work, of the results of which we shall be constantly conscious. Mr. Ayer's organization of the Laymen's Movement with its campaigns in successive years, and the important part he bore in the organization and preparation of the New World Movement, revealed the large mind, the loving heart and the great abilities which he possessed.

In sending on behalf of our Boards this expression of our appreciation of Mr. Ayer's Christian character and influence we desire to assure his relatives of our deep sympathy with them in their great loss and that they will have our prayerful and abiding interest.

What About Mexico?

BY A. B. RUDD, GENERAL MISSIONARY

During the past year fanaticism in Mexico has been greatly intensified. The days of martyrdom in Mexico are not yet ended. Only a few days ago, in the State of Mexico, and not far from the nation's capital, a teacher in a Presbyterian school and several of her pupils were brutally beaten for passing a Catholic chapel without doing reverence to the presiding saint. The recent expulsion of Monsignor Felipe, Apostolic Delegate to Mexico, for a double violation of the laws of the land, viz., functioning as a minister, though himself a foreigner, and holding a public service in

the open, has naturally aroused the Catholic element against both the Government and the Protestants. They are busy seeking something against the evangelical foreign missionary, that he too may feel the effects of the celebrated "Article 33," which authorizes the President to expel from the country without let or hindrance all pernicious foreigners.

A recent trip which included the Pacific and the Gulf Coasts as well as the Texas border, gave me a new idea of the immense dimensions of the Mexican mission field. Though this territory is divided between the Northern and the Southern Baptists, there are various cooperative interests, such as schools, the Mexican Baptist Convention, Bible Institutes, etc., which make necessary a considerable intermingling of the missionaries of the two Boards; and this, in turn, contributes no little to uniformity of mission methods, oneness of view, and the strength that comes from unity of action. All Mexican Baptists are united in the Mexican National Baptist Convention, in which is recognized no North, no South—only Mexican Baptists.

During the ten years of revolution several of our churches went out of existence. In Cuernavaca and Adjusco organizations have been effected during the present year. In San Felipe, Guanajuato, one of the most fanatical towns of the republic, a little church of seven members has been organized. More than once our worker in this town has had to appeal to the authorities for protection against personal violence.

A primary day school has been opened in Mexico City on a strictly pay basis, which has far outgrown our expectations, as well as the capacity of the rented building. We have 157 children crowded into quarters capable of accommodating comfortably 100 at most. With a suitable building the number would long ago have reached 250.

Two of our pastors have been ordained during the year. A new district Association has been organized—"El Oriental"—with seven churches and covering as many states, some of which, however, are no larger than our counties in the homeland—as for instance, the states of Mexico and Tlaxcala.

The Nuevo Laredo church has taken a step forward in self-support, and since July is paying the entire salary of its pastor, thus giving our mission five of the seven Baptist churches of Mexico which have attained this point. These seven churches have all taken this step within the last five years.

The Monterey, our banner church, under the fine leadership of Rev. Ernesto Barocio, its wide-awake pastor, has taken steps looking toward the tearing down of its present house of worship, and the erection of a new one to cost some 80,000 pesos (\$40,000), half of which is to be given by the church, and the greater part of which is already in sight.

Mexico is awakening rapidly to the importance of education. The percentage of illiteracy has been greatly reduced during the last two decades. The present government is exercising itself most creditably to meet the demand for more schools, though even in the Federal District, where presumably the fairest showing is made, there are public schools for only 60 per cent of the children of school age. This situation spells opportunity for Northern Baptists—for all evangelicals. The opening in Mexico City of our day school reveals a situation which challenges the attention of the missionary. Numbers of parents come to our school begging the principal to admit their children even though the building is overcrowded.

During the year the Woman's Home Mission Society has purchased a splendid building in Puebla and our school in that city is satisfactorily housed. The recent arrival of Miss Obenchain, kindergarten teacher, gives the school a fine quartet of missionary teachers. Miss Raquel Delgado, the first graduate from the Missionary Training Department, is doing good work in Mexico City.

The other schools of our mission which receive help from the Woman's Society are those in Villa Guadalupe, with about 50 pupils; in Linares, with about the same number; and in Monterey, with 300 pupils. The school in Monterey has through the years been an important factor in the growth of the work in that city, and is sadly in need of a building which will do credit to the great cause toward which it is so nobly contributing.

In Tampico, where for years the pastor has been pleading for help from the Woman's Society for a school, the church during this year opened, and that too without any outside help, a day school which numbers about 50, and has contributed \$625 for its support. This is a splendid record and furnishes an eloquent appeal to the women of our Convention. *A Christian school in every place where we have Christian work, is our motto; and this, not to off-set, but to supplement the work of the government schools.*

FROM CHAPEL CAR TO CHURCH

Last September Rev. and Mrs. F. I. Blanchard of Chapel Car "Evangel" began work in Caspar, Wyo. They were untiring in their efforts to establish a church in the West Side. They had been successful, for a church was organized with 31 charter members. The First Church donated an old building which was moved to the new site and renovated. The work is in fine condition and the latest record was 99 present at Sunday school. Enough money has been raised on the field to pay one-half the salary of the pastor. The new church has been named "Emmanuel Baptist Church." Mr. and Mrs. Blanchard also assisted in building a chapel in Evansville, three and one-half miles from Caspar.



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

Broadcasted from Cuba and Porto Rico

This creditable report from our Spanish-speaking Chapters will send a thrill to everyone who reads it. Didn't they do well on the Reading Contest? What is the outstanding feature in the report from Camaguey and Cristo? How many members of your Guild have joined the church this year? We are indebted to our loyal, devoted Guild friend, Miss Elizabeth Allport for bringing about these fine results. It was she who planned the books for them to read in their native tongue.

Societies	New members	New members joining church	Contributions
Camaguey...	9	4	\$13.45
Cristo.....	10	5	14.50
Guantanamo	3	..	11.00

CHAPTER NO. 3914, GUANTANAMO, CUBA

LIST OF BOOKS

Gospel of John
The Story of the Other Wiseman
Life and Adventures of James Chalmers
The Autobiography of H. Taylor
Lamp Lighters Across the Sea

Spanish Titles

El Evangelio Segun San Juan
La Historia del Otro Mago
Tamate
La Autobiografia de H. Taylor
Los Faroleros Mas Alla del Mar

A NEW JUNIOR PROGRAM

Yes, at last our Junior Chapters are to have a Program prepared especially for them. It will be on the same books as Miss Applegarth's and we are very proud that two of our Guild Secretaries are preparing it. We could not afford this year to have it printed but it will be mimeographed, and a slight charge made to cover cost. Mrs. Leslie Swain, State Secretary for Rhode Island is preparing five programs on the Home book and Mrs. James Munn, Secretary for Cleveland Association five on the Foreign book. We expect to have them ready by the end of June. Send either to the Department of Missionary Education or to Buffalo.

OUR NEW PLAY

The title of the new Guild play written by Mrs. Leslie Swain is "A Willing Captive in Japan"—price 20 cents. It is ready, and a fine play.

The new song sheet, including twenty five songs is also ready. You need it for your summer assemblies and conferences.

Our Reading Contest is included this year in the leaflet entitled "National Reading Contest." We are not printing it separately but there is a distinct advantage

in having the complete list, for you may be glad to substitute some books on the other lists. They will count on our Contests so long as you conform to our conditions as stated.

AN UP-TO-DATE CHAPTER

This is the first year that Mount Pleasant Chapter of Newark, N. J., has entered the Reading Contest. We haven't attained a 100 per cent record, but we want you to know that we tried, and are glad we entered because we feel that we have learned a great deal about India and the Negro and that we have received a great inspiration from our reading.

In addition to our pledges to the New World Movement we felt that we would like to do some personal work for our Missionaries of Atlantic District. So I obtained the names of 20 missionaries, one for each of our girls, and each member took a missionary to pray for daily so that we have a chain of prayer around the world. We each sent our missionary a handkerchief and letter at Christmas, and asked her if there was any particular thing which she needed in her work that our Chapter could furnish. We were delighted with our replies and so glad to do this bit of personal service. We sent 24 sheets to Philippine Islands, also 25 toy automobiles and three dozen towels; eight kimono's were sent to a doctor in China and money for an aquarium and a terrarium was sent to a teacher in China.

Last spring we gave a pageant and contributed the offering for the new Italian Community House in Newark. In the fall we presented "The Two Masters" in our own church and again in January at the State W. W. G. Rally in Paterson. We are now rehearsing an Americanization drama to be presented in June. Pray that it may open the eyes of our community to the work waiting so close at hand. We expect to organize a C. W. C. in the fall and also expect to use the Initiation Service as given in May MISSIONS.—A Correspondent.

The W. W. Guild at Atlantic City

The Guild had two inspiring meetings at the Convention in Atlantic City, the first our regular annual evening meeting, Tuesday, May 21; the other our Conference, Saturday afternoon, May 26. Ten of our District and State Secretaries were present during the week, but not all of them at any one session.

Our new song sheet was christened at the Tuesday evening service and the audience sang heartily. Miss Noble pre-

sided and such an array of celebrities as we had to inspire us with very short talks!

Miss Frances Greenough, Student Secretary of the Board of Education, led the devotional service. Mrs. Pinkham spoke of the Chicago Training School, Miss Ethel Ryan of the Hopi Indian children, Miss Helen Hobart presented the Children's World Crusade, Miss Margaret Applegarth was inimitable in her talk on Programs, Miss Jessie Burrall impressed Stewardship as only she can, Miss Marguerite Hoven and Miss Ruby Anderson arrayed in exquisite Japanese kimono's brought messages from the Worth While Girls in Japan, Miss Dorothy Dowell, a former Guild girl, told of those fine Guild girls in Iloilo, P. I., whose picture appeared in April MISSIONS, and Miss Helen Clark, another Guild recruit, told why she is going to China this fall. These varied and thrilling messages were followed by a short Japanese sketch entitled, "The Other Point of View," presented most beautifully by the W. W. G. Chapter of the First Church, Atlantic City. The only possible climax to such a program was the earnest prayer offered by our loyal friend, Dr. Grose, Editor of MISSIONS.

SATURDAY'S CONFERENCE

A large group of interested leaders, and a goodly number of seekers after light in the W. W. G., including a half-dozen ministers, gathered in the First Presbyterian Church Saturday afternoon and for three hours we conferred together on organizational, programs, and work plans for the coming year. In September MISSIONS these plans will appear in concrete form. May MISSIONS, page 371, gives a list of new materials. In addition to these I am able to announce the title of Miss Applegarth's program for this year, "The Bread Line." As it is based on "The Heaven in Japan" and "The Child and America's Future," the significance of the title is obvious. I am also giving the final title for Mrs. Swain's new play, which is "A Willing Captive in Japan."

To meet an imperative demand we are having programs prepared for our Junior Chapters, based on the same books as the Senior program but so arranged as to meet the need of the Juniors. These will be called "Junior Guild Programs" and are being prepared by Mrs. Swain of Rhode Island and Mrs. James Munn of Cleveland, Ohio. They will be ready about July first.

Two features of our Conferences were most interesting; Mrs. Milton Fish of California, an expert on Missionary Dramatics, gave some helpful suggestions and spoke of a booklet which will be ready in July including six short sketches. She could not give the title but the Literature Department will have it and Mrs. Fish's name will be sufficient to identify your request. The other feature was the telling of one of Miss Applegarth's stories by Miss Elma Meyers of Newark, New Jersey. A third feature was the valuable service

rendered by Mrs. Brown, Guild Secretary for Maine, who played that beautiful organ for all of our songs entirely from memory, and in addition accompanied herself as she sang the Guild words to the tune, "My Task." By the way, this is in the new song sheet and is a good solo suggestion. We are indebted to the Cincinnati Guild Girls for it.

Thus closed the large Conference, but the week was filled with happy reunions and heart to heart talks with many who are promoting the W. W. G. in local church, Association, State and District.

One of the happiest features of it all was the presence of Helen Hobart and it is needless to say that she is firmly entrenched in our hearts. A happy summer to you all but keep your Guild work in mind and in your prayers. Your devoted Alma Mater.

*Faithfully Yours,
Alma J. Noble*

March 20, 1923
Hangchow, Che, China

Dear Miss Noble:

Have you forgotten all about the existence of the first World Wide Guild in China at Tzen Deh Girls' School in Huchow? We don't want you to, so this is just a reminder. You know Miss Shoemaker has been in charge of the school and now that she is back from furlough, is taking up the work again. Last year I went to Huchow for my second year of language study, and had charge of the W. W. G. but could do very little with my limited amount of Chinese. This year instead of being on hand to work with Miss Shoemaker, as we had both expected, I was temporarily transferred here on account of the financial situation.

I still feel however that I belong to the Tzen Deh School and to their W. W. G., and hope to be back there next fall. Meanwhile I thought perhaps you would be glad to see this picture taken during the Chinese New Year vacation of the Tzen Deh alumni group. Most of these girls were in the original W. W. G. They were the ones who were its charter members. Now they have gone away to higher schools. One is in her own home and two are teaching but they are happy to be back for a visit to their Mother School in holiday time.

There is no W. W. G. at Hangchow, but here is a picture of the Baptist girls starting for church. This is one of the two largest girls' high schools in China and we have some mighty fine girls, including many from the Huchow W. W. G., who are continuing their schooling here. With all good wishes to you in your work. Sincerely,
Evelyn Speiden.

Itinerating

In one month I have attended three large rallies in three large cities. In each place we were greatly enthused and inspired. To Minneapolis and St. Paul, to Milwaukee and to Chicago girls came from all over for these rallies which ranged in size from 150 to 400 girls.

Each Chapter represented at Chicago came arrayed in festive paper caps distinctive for their own groups. Some were very "dressy" and all were most attractive. In the afternoon before the supper a large number of the girls met for a conference on methods. We had a most helpful exchange of ideas. The newest chapter in Chicago, the Junior Chapter from Englewood carried away the banner awarded for highest attendance. Of course they would for they were there 100 per cent strong. And their Senior Sister Chapter did almost as well. The Baptist Missionary Training School girls ran them a close second.

Milwaukee chapters came out to their bi-annual rally in their usual fine numbers. It did us all good to see the generous spirit with which they practically emptied their treasury into the Continuation Campaign Fund.

The Twin Cities Rally was so popular that we had to eat in relays in order to be served. The Woodlawn church couldn't hold us. It was the first day of May—and every girl received a lovely little May basket with flowers and candy. Such singing and cheering! Why the elements thundering without could not compete. The exciting part of the evening was hearing about the plans for the coming House Party at Mound, Minnesota. Mrs. Berry, the State Secretary, in telling us of the program, the leaders, the good times, and the inspiration which are in store for us made us so eager to be there that life between then hardly seemed worth while.

FINE WORK

If Wisconsin's Point Standard is any indication the finest Association in the State in W. W. G. activities is the Dodge Association. In it is the Portage Chapter which won again this year the candlestick—and now having won it for three years may keep it forever! The Beaver Dam Chapter is also in that Association and they succeeded in making Portage work very hard to keep the candlestick this year. One of Beaver Dam's finest accomplishments of this past year is the organization and sponsoring of all three departments of the C. W. C. in her church. Another fine chapter in this same Association is at North Scott, which has along with these other two chapters been successful in qualifying for the Reading Contest.

These three chapters met for a Rally at Portage in April. It was a joy to meet with them and to sit at their feet and learn, for they were all perfectly fine. It was an inspiration to be with them. Perhaps I tell you some of the secrets of their success when I say that their State Secretary, Miss Marian Mitchell, lives in Beaver Dam—and if you know her you would know that that explains a great many things. Then, too, these girls have all been represented in Green Lake at Wisconsin's World Wide Guild House Party where last year they were all inspired for these fine accomplishments because their Alma Mater was there.

And speaking of Green Lake I must tell you of one of the finest chapters I have met. It is at Warrens. Last year they sent one girl to Green Lake—and she came home so filled to overflowing that every girl wants to go this year. They are planning and working to send six. And this is the way they are doing it: Instead of one janitor the Baptist Church of Warrens is employing a whole Guild Chapter of them—and this salary will help take them to Green Lake.

Helen E. Hobart



W. W. G. GIRLS, HUCHOW, CHINA, THE FIRST CHAPTER ORGANIZED IN CHINA

READING CONTEST

Reports on the Contest for last year are incomplete at this writing but to date the figures and awards are as follows: First year, 60, Head of Christ; second year, 32, The Good Shepherd; third year, 14, Sistine Madonna; fourth year, 3, Madonna of the Chair; fifth year, 2, The Light of the World; sixth year, 2, Ruth.

FIRST CHURCH, INDIANAPOLIS

The most painstaking and carefully prepared report on the Reading Contest came from the First Church, Indianapolis. Thirteen pages neatly typed gave the record of 78 girls with the titles of books read by each girl. There was an Honor Roll of 20 who had read five or more books. Of this number Margaret Duden read 21, Lois Monaghan 21, and Irene Smith 12. The other 56 members read from one to four each. Isn't that a record to be proud of?

WATERBURY, CONN., AND OTHERS

The First Church Senior Chapter of Waterbury qualified last year for the first time with 67 members; this year they won again with 56 members. Doesn't this prove it is entirely possible for large Chapters to win the Reading Contest?

Numerous letters have come saying "We do not stop when we have read five books apiece. We are so interested that some of us read eight or nine, and one girl read ten."

West Washington's Intelligence Test

This set of questions is so comprehensive that it can easily be adapted for use in all Districts. Any Guild girl who can answer these questions applied locally, will pass for a well informed member of her Chapter so far as general information is concerned.

What is the purpose of the World Wide Guild?

Enumerate the activities of the organization.

State its slogan, flower emblem, color, covenant and significance of each.

Tell what the relationship between W. W. G. and C. W. C. should be.

What National Board directs the W. W. G. work? Where are its headquarters?

Account for and name the Districts of the N. B. C. To what District do we belong?

Summarize the States which comprise this District.

How many National W. W. G. Secretaries have we? Name them and give addresses.

Who is Colorado River District W. W. G. Secretary? West Washington State Secretary? Give addresses.

What are the Associations in our State? Name your own Association W. W. G. Secretary.

Give the addresses of the Department of Missionary Education to which we should send for all literature.

Is there a National Baptist Missionary Publication? Does the W. W. G. have a Department?

Name the study books for this year, also program helps.

Tell what a Chapter must do to qualify in the Reading Contest. What are the awards?

Enrollment as a Mission Study Class means what?

Learn the names and addresses of Foreign Missionaries supported by our District.

Learn the names and addresses of Home Missionaries supported by our District.

Is there a National Theme Contest? What is the subject and the award?

Give the names and addresses of the two Missionaries adopted by W. Washing-

ton W. W. G. What is our responsibility for them?

Explain tithing and stewardship. Why should all W. W. G. girls be tithers?

Non-payment of pledges has had what result in our mission work?

Can W. Washington Guilds help? How? What is our share in the Continuation Campaign?

Explain the value of our Point Standard. What are the awards?

To whom are we responsible for the organization of the W. W. G.?

Enumerate the foreign countries having W. W. G. Chapters.

Show the growth of the W. W. G. in the N. B. C.

Tell how the Guild girls may more effectively help fulfil Christ's great commission.



Leaders' Conference at Atlantic City

It was one of the best Conferences we have had both as to numbers and suggestions. There were eight State Secretaries, four Association Secretaries and many local leaders present, beside our enthusiastic National Field Secretary, Miss Helen Hobart. Posters and handwork were on display, with the new Reading Contest books and others selected for their suggestions in various spheres of work. One that I hope every Leader will buy is "You Are the Hope of the World," by Herman Hagedorn. It is addressed to boys and girls of America from ten to seventeen, and it would be well for our older Crusaders to read it. Books on Junior Methods, the Project Method of Teaching, Story Telling and others, and MISSIONS, *Everyland*, *Our Work in the Orient*, and *From Ocean to Ocean* were there.

Miss Alice Drake, our Secretary for Northwestern District and Minnesota, turned our thoughts to the inspiration of Phil. 3:13-14 and led us in prayer.

Two missionaries, whom the Crusaders claim as their Special Interests—Miss Elizabeth Vickland of Assam, and Miss Ethel Ryan of Hopi-land, were with us and told us of the boys and girls we love in their care. Two of Miss Ryan's Crusader boys were baptized on Easter Sunday and one of Miss Vickland's boys was found standing before the picture of the boy Jesus, with the tears rolling down his cheeks at the end of a wretched day of struggle with his obstinate, sullen disposition. The love of Jesus is the gift we are sending to these His children. It was decided that the Special Interests will remain the same for this year, and that when they are next changed we shall select one Home and one Foreign field for all three groups of the

C. W. C. and it will be related to the country or work we are studying.

The next honored guest to speak to us was Miss Margaret T. Applegarth, author of next year's study book, "The Honorable Japanese Fan." She told us of her joy in writing the book and that it is in our power to so present the winsomeness of the Japanese as to create in the hearts of our boys and girls love for them instead of distrust and dislike.

Mrs. W. A. Carter, who taught the two Junior books, brought to the Conference some of her illustrative material and gave to this larger group much help in suggesting ways of using pictures and handwork of which she is a master. Her paper-folding and paper-cutting pictures looked like some exquisite Japanese prints. Her class was an inspiration.

Mrs. Hamilton Fish of Los Angeles, a specialist in dramatization, showed us some simple ways of visualizing our teaching. If we will use our imagination and trust the imagination of the children, we need not be cumbered with many and complicated preparations. She told of once using the chairs to impersonate trees and people, and what a howl of horror came from the children when she inadvertently sat on "the baby" instead of on her own chair. Dramatizations may be used as illustrations as you are telling the story, or as a review of the story at the next meeting. In the latter case, the children would be assigned their characters and act out the story, using as much of the dialogue as they wished. We are all going to experiment in dramatizations this year.

Mrs. A. W. Rider of Los Angeles, gave us some excellent suggestions about a one-day's Leader's Conference and Study Class. Before she begins the year's work,

she arranges a day where all the Leaders in a district covering often fifty miles will come together to talk over the teaching of the study books and illustrative material, handwork and methods. The Leaders have the study books in hand before the Conference so that some study has been put on.

Not a half-dozen straggle in, but practically every Leader in the district comes and stays from eleven in the morning till five in the afternoon. The reason is easy to find. They get valuable help and know they can't afford to miss it. Half the anxieties of leaders could be lifted completely if more such Conferences were held. Who will "take it upon herself" to do it in your district?

Mrs. J. W. Shrimplin of Brooklyn told us how she puts her wonderful rallies across. She talks to the minister's meeting, the Women's City Conference, the children, the C. W. C. leaders. She thinks C. W. C. all day and dreams it at night. She commandeers the services of Board members, Secretaries and missionaries. She makes her plans a long time in advance. We certainly got the idea that those rallies do not "just happen," they are the result of work.

"I can work if I will.
I can work and I will."

Songs and questions interspersed the talks and the informality of the program dispelled all restraint.

Miss Hobart had told at the W. W. G. Rally on Tuesday evening about her experiences with the C. W. C. in her journey across the continent, and her confidence in the help of these boys and girls. She was called to the Guild Conference which was held in the next room, but she filled us with joy and hope and we anticipate new vigor in all our Bands and Companies which she visits. Remember that she belongs to us as well as to the Guild, so be sure to meet her when she is near you.

Mary L. Mott

FROM MISS HOBART

Dear Crusaders:

There is a map of Wisconsin made by Mrs. C. A. Smith, the State Secretary for C. W. C. It is dotted all over with little red, green and blue circles, representing Wisconsin's Jewels, Heralds and Crusaders. You will see from it that the majority of the Baptist churches of Wisconsin have C. W. C. organizations, of which Wisconsin may be justly proud.

One of her newest Crusader Companies is in Beaver Dam. We had a lovely supper together one evening, when all of the knights and ladies gathered to become informed concerning their great Crusade upon which they were entering. And as they started off, there was no enthusiasm

lacking for the accomplishment of the great deeds which lay ahead. They are indebted to their Guild Big Sisters for helping them to become members of the Crusade.

And upon the map you will find a red and green circle at Almond—for there we have Crusaders and Heralds who are planning fine things for the coming year with a new pastor and best of all a new pastor's wife who just loves Heralds.

Upon La Crosse Mrs. Smith will have to put a red circle soon, for there are some wonderful Juniors there who have been helping our missionaries for years but had not joined in our Crusade before. Can't you feel our numbers growing and our forces strengthening? Is there anything more wonderful than to be marching in our great Crusade with our Great Leader?

Helene E. Hobart



MRS. HOWARD GOODMAN AND JEAN

A NEW RECRUIT

Jean Goodman has just become a member of the Jewel Band and is happy to be able so early to send the love of Jesus which surrounds her to little brown and yellow, red and black babies around the world. Her mother, Mrs. Howard Goodman, interprets that love just now, and her grandmother, Mrs. H. E. Goodman, whom all the women of the Woman's Foreign Mission Society honor and trust as their Foreign Vice-President of the National Board, will sail for the Orient in August after visiting Stockholm, to see the little brothers of India and China, to carry Jean's message, and to bring back some real first-hand stories to her and other Jewels.

C. W. C. EXHIBIT ON THE PIER

We had this year the most attractive exhibit the C. W. C. has ever had. The drawings of *India Inkings* and the models

illustrating the Magic Box were sent from the Crusaders in the First Church, Colorado Springs. They were charming. There was an Indian Village and much handwork. Some exquisite plaques made by Miss Ryan's Hopi Crusaders, which they sold for their Dollar Hill Campaign. We resold them, adding \$3.25 to their gifts. Mrs. Carter added her pictures and paper models of a Japanese house, pagoda, and Jinrikisha after she had used them in her class, and Miss Evelyn Camp sent from Japan the most interesting models of home furnishings, garden equipment, chop sticks, a musical instrument, shoes, dolls, and books. It was a pleasure to see the interest that was taken in all these things, and to know it will be suggestive to scores of workers.

PROGRAMS

Yes, for Crusaders and Heralds. The Leader's Help for "The Honorable Japanese Fan" is written by Miss Applegarth and contains programs and dramatizations for each Chapter. We need no more for that book. Mrs. Carter is writing a set of five programs called "The Crusaders Crusade for Better Americans:"

1. For the Crusader himself.
2. For those we found here (the Indians).
3. For those we brought here (the Negroes).
4. For those who are coming here (the Immigrants).
5. For those who are our neighbors (the Spanish-speaking people).

With these programs, we shall make a splendid year for the Crusader's study. Mrs. Carter is also writing two programs for the Heralds on Home Missions to go with two on Japan by Mrs. E. S. Osgood.

\$10,000.00 HILL

Isn't it perfectly thrilling to know that the C. W. C. has actually reported by May 20th that \$10,000 has been given to our Campaign. There are some States which have made no report and many who assure us that their figures as given are incomplete. The children are so generous and love to give up some of their indulgences to help meet the needs they know! And the Crusade Up Dollar Hill was so distinctly an educational means that we are going to use the same Containers again next year. Tell your children that the women of the Boards and the missionaries want to say "Thank you" to them, and that the C. W. C. Secretary loves them and is very proud of them.

A WORD FROM THE EDITOR

The Editor had the pleasure of being present at the evening meeting of the W. W. G. and C. W. C. at the First Baptist Church, and can testify to the brightness of the program and the apt way in which the presiding genius, Miss Alma J. Noble, kept things moving. Good leadership spells successful achievement.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

27 Landscape Avenue, Yonkers, N. Y.

Through the Summer Spy-Glass

This issue of *The Open Forum* affords glimpses of the field—hither and yon—among missionary societies which have made a signal success of the past year's work. The indolent program-maker, seeking ease along the line of least resistance, may as well turn the page without reading.

GRIT AND GRAY MATTER THE PRICE OF THEIR SUCCESS

Statistically considered, we have just finished the best year in our history—more money, more points in the reading contest, more women taking part in the programs and in prayer, and larger attendance at our meetings than ever before.

In preparing our year book we had decided to appeal to the club women by making use of the "travel" figure which seems so popular; hence we chose as many subjects as possible suggesting journeys. Two of the Home Mission subjects were, "Journey to the Land of the Montezumas" and "A Cruise in Southern Seas." Turning to the study of India, the task was easy: "Touring the Wonderland of India," "India on the March," "Motor Car Clinics," and "Results of Gospel Sojourn in India." The leader of the first meeting made it so realistic that several thought she had really been to India. She gave the name of the boat on which we sailed, named the stops in the Mediterranean and, during the trip through the Suez Canal, reviewed the history of India to prepare us for what we would see upon arrival. A special guide was provided for each of the places visited after we disembarked, an aeroplane being necessary for haste.

Our latest organization in the circle is a woman's choral. We have as yet only ten members and sing only hymns and simple, four-part music, but we expect to make something excellent out of it under an experienced musical leader.—Mrs. C. F. Burke, Pittsburg, Pa.

EFFICIENCY POINTS IN ORGANIZATION

Have you a union woman's society, combining the functions of Missionary and Aid Societies in affiliated departments under one head? And is your membership subdivided into circles for specialized work, study and social intercourse? (The plan has been fully exploited in past numbers of *The Open Forum*, and further information can be supplied by the Organization Secretary, Miss Ina E. Burton, 276 Fifth Ave., New York City).

Members of the Aid Society usually hesitate a bit on the threshold of the new organization lest the important work for which they are responsible should suffer. In a wide experience, trailing the General Director of the Board of Promotion over the map, the writer cannot recall a single instance in which the opposite was not the case. A notable instance is that of the Woman's Society of the Baptist Church of the Redeemer, in Yonkers, N. Y., which effected the union recently and, at its first annual meeting, gave a report incorporating the following facts:

During the first three months after consolidation, more social service work (that usually carried by the Woman's Guild or Aid Society section) was done than in any previous year of the church's history! For example, 568 garments had been made and 109 purchased, the total having been distributed among 16 charities; 10 church dinners served and 34 benefactions aided with money or clothing—this completed the line-up of figures.

This Woman's Society was divided into seven circles named after the months of the year from October to April inclusive, (one, composed of business women and teachers meeting in the evening), each circle under a capable chairman and with a definite program of work, the latter including a variety of features among which were the following:

Garments unfinished at the regular meetings in the church parlors were subdivided among the circles; also a considerable number of newly-cut-out garments, dolls to be dressed, Christmas bags made, etc., were assigned for the work in the once-a-month meetings of these circles. The mission study books were presented while the women sewed. At first, bright church women prepared themselves on definite chapters and made a merry-go-round tour among the circles on the special days of their meetings. But later it seemed best to designate capable women from within the circles to present the books in the unembarrassing privacy of their own groups.

Each circle adopted a missionary worker in the great near-by field, brought her into their midst for social contact, and ministered especially to the line of service she represented. These contacts proved invaluable in humanizing missions.

Local social service ministrations and surveys were undertaken. For instance, November Circle would visit Ellis Island and arrange to supply the kindergarten materials or scrap-books the lone missionary worker needed. December Circle would inspect the nearest Government

Reconstruction Hospital for injured soldiers and engage to make the comfort bags the lads needed at Christmas. January Circle might give a delightful program at the Tuberculosis Sanitarium and February Circle gather up the members of the Yonkers Association for the Blind in automobiles, take them to a local hall and give a fine musicale with ensuing refreshments. March Circle would undertake the musical education of some little foreign-born lassie. And so the social service has grown and prospered beyond all precedent, its high light being the endeavor at Christmas time of which a full account will be given in an early number of *The Forum*.

Meanwhile the regular meeting of the whole society were held semi-monthly, an all-day meeting once a month for morning sewing and an afternoon program, with a strictly-down-to-cost luncheon between, and a mid-month session in the afternoon for sewing alone. The programs at the all-day meetings were equally divided between missionary and strictly social service topics, though each month the definition of missions expands to include all forms of man-to-man ministrations.

Will others who have had experience under both forms of organization please send testimonials, pro or con, for use in future issues of this department?

PROGRAM SEEDLINGS

Kindly bring your own supply of quotation marks to the reading of these suggestions. They are taken from Conductor's Methods Note Book and all trace of their original parentage is obliterated. But they came from hither and yon among mission circles that are up and doing. Use them to wake up your comatose organization.

A Peripatetic Missionary Meeting, (a personally conducted tour of exhibits), having the guests supplied with pencils and paper for recording their guesses as to what Home and Foreign fields (or countries) they are visiting, the list being announced at the close and either "honorable mention" or prizes given.

A Spell-Down Contest among study classes at the close of a period of work on any given book. Questions may either be unfamiliar to contestants or prepared upon beforehand. It will give marked impetus to the class work if such a contest is held up as a goal.

An Under-Twenty, Over Sixty Meeting, at which every person on the program is within those age limits, the features having been carefully adapted to the several participants. This is a helpful way to bring the W. W. G. and C. W. C. folk into sympathetic touch with their seniors.

An Autobiographical Missionary Meeting (good for an evening social gathering). Each person upon entering draws the name of a missionary, then in a basket on the table searches for a brief sketch of her life (there is a fine series of these leaflets). After a short time for studying the life-stories of their proxy-characters,

the guests are called upon in turn to give three-minute autobiographies, names of the several missionaries being either announced by the speakers or left for the audience to guess, on the plan of "Who Am I?" As a close, dissected maps of mission fields, or large picture sheets on which the likenesses of the various missionaries have been pasted before cutting up may be put together, and an inspirational talk given by a good speaker.

Adopting a Missionary. Assign to each member of the mission circle (or of a study class) the name, picture and biographical sketch of a missionary now in service and have her on the alert for incidents and items to be reported at stated intervals (a few at each meeting) with the color and warmth generated by the possessive—"my missionary."

"That Reminds Me"—a parlor meeting or one with a group of persons informally seated on the platform, the first telling a strong story of some variety of missionary effort, the second saying, "Well, that reminds me of what I read about so and so," the third taking up the theme on the same keynote, etc. While apparently spontaneous, the program should be carefully blocked out and assigned beforehand. A dominant note should run through the series of stories, as, for instance, the note of answer to the prayer of missionary extremity, several instances of which are given in "Reminiscences of an Ex-Secretary," pp. 216-218 of April *MISSIONS*. A practical outlet should be given to the emotions thus generated, such as a season of concentrated, earnest prayer in view of some present missionary need upon a field or in our administrative departments.

Around the Library Table, a review of current missionary books, ample material for this being found in the book reviews in *MISSIONS* each month (see "Some of the Books Which You Should Know," pp. 221 of April *MISSIONS*). If possible, have the books on exhibition for subsequent examinations. This would be an excellent way to introduce all the study books at an early autumn meeting, the reviews being charmingly sketchy, to give only the high lights and most attractive features, as an advance agent advertises his wares. Be sure to intersperse with music to relieve monotony.

The Talent Search, referred to once before, is mentioned again as an especially appropriate feature of the first autumn program. "No Woman," says Mrs. E. C. Cronk, should rob nine other women of the joy and blessing of doing their own work and winning and wearing their own crowns. Be satisfied with doing the work of one woman but be diligent in finding the other nine and helping them to find their own work and do it. The martyr missionary leader who opens the church, arranges the chairs, conducts the meeting, plays the organ and leads the singing is in the majority in program rendition. Make the success of your meetings depend on just as many people as possible."

Make out a list of all possible activities in your woman's society, picture its successive items or arrange them in some puzzle form (or merely name them in plain English), number the cards thus inscribed and pin them up around the room. Furnish guests with pencils and paper, have them ferret out the mysteries, check the activities in which they are willing to engage, sign the slips and hand them in. Follow this up with careful assignment of responsibility.

TIDINGS—CONTINUED

FOR VACATION READING

The busy months of the year offer all too plausible an excuse for neglecting one's reading. The daily paper often represents our sole literary diversion from fall to late spring. But summer brings a general relaxing of effort, a slowing up of strenuous programs. Now is the time to catch up on your missionary reading. Missionary literature isn't like what it used to be. In fact, it is so far from being dull and prosaic that we keep running out of editions constantly and have to rush reprints. Tuck some of the following material away in your bag when you leave on your vacation—it has been prepared for your use.

From Ocean to Ocean—personal letters from each of our missionaries with a record of the year's work on every field. The new edition blooms forth in a gay green cover and may be had, with programs suggesting practical ways for its use, for only 25 cents. There are still a few of last year's books left and while the supply lasts we will be glad to include one of these free with every copy of the new edition purchased. But act quickly!

Who isn't interested in children? A most attractive leaflet, its cover a mass of real child faces in the hearts of flowers, may be had for only five cents. It contains health jingle verses used in the missionary kindergartens, pictures of babies from our various fields, and brief stories about them. Ask for "Missionary Child-Gardens."

Another nickel will bring you the revelations of a Christian Americanization secretary. Parts of her actual diary have been printed for the benefit of those interested in the work. "Jottings from the Notebook of a Christian Americanization Secretary" is the official title of the booklet.

And now for the great mass of material which is yours just for the asking, without money and without price! First, the lovely Garden Catalog—the newest and cleverest propaganda issued for the Christian Americanization Department. You will find a complete, illustrated catalog containing full descriptions of fruits, flowers, seeds, roots and bulbs for *human* flower-gardens.

Have you seen the colorful new rainbow Christian Center series? There will be more of these later, but at present our list

includes Strong Place, Brooklyn; Fellowship House, Omaha; Davenport House, New Haven; Brooks House, East Hammond; the Los Angeles Christian Center for Mexicans; and the Negro Christian Center in Cleveland.

We won't tell you very much about the contents of the leaflet, "IF," because we want to arouse your curiosity. We are very proud of it, however, for it has a real oil painting on the cover which makes it a truly artistic thing. Read it and then mail it on to someone else.

"Marching Orders" contains pictures and sketches of our new appointees—19 of them. It was printed for the Northern Baptist Convention but there are a few remaining copies which will be distributed while they last.

Doesn't all this attractive new material appeal to you? Order from the Literature Bureau of the General Board of Promotion at 276 Fifth Avenue, New York, or through your nearest Literature Bureau. And don't fail to order your copy of *From Ocean to Ocean*—it is an endless reservoir of missionary information.



THE CONSECRATED CHECK-BOOK

One of our home missionaries in a large city on the Atlantic seaboard was lunching one noon in a fine suburban church. Beside her sat a woman whose ornaments and jewels would have paid the expenses of the little mission for many months. They had not been met for some time. The missionary and her co-worker were acting as janitor and scrubwoman, since no extra expenses could be added to the already unpaid list. They had met certain other necessary expenditures from their own slender purses and no further drain was possible there.

After luncheon the lady of many jewels departed for another engagement. The rest assembled themselves to hear the missionary. As God gave her utterance she presented the great need in our own America, told of the New Americans and their need of the church, and pleaded that this church might awake and take up the task not yet completed at home or abroad. Rarely had she had so responsive an audience. When she had finished the meeting resolved itself spontaneously into a prayer service where earnest pleas were made in behalf of the work.

As the missionary was leaving, a little woman plainly dressed in a suit and a hat which had evidently done service for more than one season, slipped a folded check into her hand. The missionary, thanking her, went on her way. In the trolley car on the way home she opened her purse and found, not the usual dollar contribution, but a real love gift of ten whole dollars. The missionary's heart gave a throb of thankfulness that there should be an occasional woman who took not only her purse, but her check-book to the missionary meeting. Like Abou Ben Adam, may her tribe increase!

MISSIONS' PUZZLE PAGE

  3 times a letter	2 Shsein	3 A M  R O + D
4 A girl's name a vessel 2 vowels combined in a man's name	5 GA	6 $\frac{2}{3}$ of a tree an exclamation a conjunction & a pronoun

SERIES FOR 1923. No. 7

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1923:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1923.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to June Puzzles

1. Miss Florence Rorer
2. Miss Corinne Potts
3. Mrs. Sarah Germany
4. Rev. Wm. J. Clark
5. Rev. Franklin P. Lynch
6. Miss Marion Beebe

The Joy That Wins

In relating some of his experiences in Bengal, Rev. John A. Howard tells this story: Mohendra was a native grass-cutter and lived with his wife, sister and little baby girl in the most dire poverty. His shack of bamboo, with a roof of rice-straw and a few palm leaves, was barely a covering in fair weather, and only a slight protection from the rains. But in the village Mohendra had heard of Christ and determined to follow Him. In spite of the objections and anger of his uncle, he learned to pray and he and his family were baptized. Time went on and at last the uncle accepted Christianity because of the great joy and happiness he saw in the faces of his nephew's family.

A Japanese student, Mr. Paul I. Akahori, in speaking of his years of study in this country says: "My college has taught me the fine art of living, which is the aim of the American college education. The seminary has given me the ideal of Jesus, which is the highest expression of the ideals of humanity. From my university life I have learned loyalty to truth." When young men go out from our colleges and universities to carry back to their home lands such ideals as these, the work of our missionaries is greatly supplemented and strengthened. Since his return to Japan Mr. Akahori has been appointed counsel to the governor and commissioner of social work of Osaka Prefecture, a position affording rare opportunity for carrying his ideals into the social and political life of Japan. In this instance we are reminded of Rev. T. C. Wu, a graduate of the University of Chicago and Rochester Theological Seminary, who as pastor of the First Baptist Church of Shanghai is spreading Christian ideals among the people of China.



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Foreign Missionary Record

SAILED

From Vancouver, May 3, on the *Empress of Canada*, Rev. A. E. Bigelow, for the Philippines.

From New York City, May 5, on the *Caronia*, Mr. and Mrs. C. E. Van Horn, for Burma.

From San Francisco, May 17, on the *President Pierce*, Miss Margaret Suman and Miss May Coggin, for the Philippines, and Miss Clara Converse, for Japan.

ARRIVED

Dr. and Mrs. A. F. Groesbeck, of Chaoyang, South China, in Seattle, April 26.

Dr. C. A. Nichols, of Bassein, Burma; Mrs. F. D. Phinney, of Rangoon, Burma; Dr. Robert Harper, of Namkham, Burma; and Miss Ethel Hunt and Miss Nona Finney of Moulmein, Burma; in New York City, May 8.

Rev. and Mrs. A. H. Curtis, of Bapatla, South India, in Boston, May 12.

Rev. and Mrs. A. J. Hubert, of Sooriapett, South India, in San Francisco, May 15.

Rev. and Mrs. W. J. Longley, of Ramapatnam, South India, in New York City, May 15.

Mrs. H. E. Dudley and children of Meiktila, Burma, in Boston, May 26.

Mr. and Mrs. R. D. Stafford, of Shanghai, East China, and Mr. and Mrs. D. S. Dye of Chengtu, West China, in Vancouver, May 23.

Rev. J. R. Case, of Myingyan, Burma, and the three children of Rev. J. C. Richardson, of Insein, Burma, in New York City, May 29.

BORN

To Mr. and Mrs. R. B. Kennard, of Shanghai, East China, a daughter, Frances Isobel, April 17.

To Mr. and Mrs. C. L. Klein, of Moulmein, Burma, a son, May 24.

MARRIED

Miss Florence Carter of Minneapolis, Minn., to Mr. Bert Korling of Matadi, Belgian Congo, on May 25, in Boma, Belgian Congo.

Missionary Fellowships and Scholarships

The following have been appointed Missionary Fellows of Union Theological Seminary, New York, for 1923-24: Professor T. S. Hsu, Peking University, China; Rev. Rowland M. Cross, Peking, China; (A. B. C. F. M.) Rev. Samuel H. Leger, B.D., Foochow Union Theological School, Foochow, China; (A. B. C. F. M.) Rev. Theodore D. Walser, B.D., Tokyo, Japan. (Presbyterian Church in U. S. A.).

Missionary Scholarships have been assigned to: Rev. Earle H. Ballou, B.D., Tientsin, China; (A. B. C. F. M.) Rev. C. Y. Cheng, D.D., formerly Secretary of the China Continuation Committee, Shanghai, China.

Applications for these Missionary Fellowships (yielding \$750 each), and for the Scholarships (yielding \$450 each), for 1924-25 should reach the Seminary before January 1, 1924. They are open to missionaries on furlough or to exceptionally well qualified natives of mission lands who have held responsible positions of Christian service. Further conditions may be ascertained by application to the Registrar, Union Theological Seminary, New York.

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We wish to make this *School Directory* useful to our readers and to the institutions alike. All will see the desirability of being represented in these pages. Parents know that any school recommended by *Missions* is worthy of consideration.

TRAGEDIES DISCOVERED BY THE MISSIONARY PHYSICIAN

Tragedies lie close under the surface of life here in China and often come to light in the hospital. Nearly a year ago a poor woman found life with her husband and mother-in-law so burdensome that she tried to cut her throat with a pair of scissors. She succeeded only in destroying her power of speech, although she was in a critical condition for a long while. And though we tried several times to close the wound it was found practically impossible to do so. During the summer she went home, but was made to carry wood and do other similar hard labor, and was glad to return to us for treatment, and was especially glad when we could offer her a position as servant. During her long stay with us she had become a Christian, and though voiceless, she does not cease to give good testimony to the joy that has come into her life.

One night a fire started in the bedroom of a humble home. The father was away, and the mother tried to put out the flames. Finding that in spite of her the fire was gaining headway the poor woman lost her head and instead of saving her little family kept on with her vain fight until too late. One little child was burned to death; another child and the mother were brought here but the child soon succumbed. The mother, however, we were able to save, and thanks to ambrine treatment the scarring of the face was practically nil. During her convalescence this patient told us her story; told of the evil reports she had heard of us and of how she would rather have been left to die than be brought to this place. She did not become a Christian while here, but she did become a friend, and has gone back to make more friends for us—the best kind of an advertisement we could wish.—*From the Report of the Baptist Mission Hospital in Shaohsing, South China.*

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Rates of income, paid semi-annually, range from 4 per cent to 9 cent for single lives, and from 4 per cent to 8.3 per cent on agreements covering two lives.

For information write to Home Secretary, P. H. J. Lerrigo, 276 Fifth Avenue, New York City. All correspondence will be treated sacredly confidential.

This form of gift constitutes a financial investment in a spiritual enterprise to which our Lord gave His life. It enables the donor to furnish substantial support to the cause of Foreign Missions and at the same time, in view of financial needs, to receive an assured income as long as the donor lives.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

In all documents, such as wills, etc., it is important that the full corporate name of the Society as indicated above be used

President Masaryk's Bereavement

President Masaryk's wife, an American lady, passed away during the night of May 12th. On hearing the news next day Dr. Rushbrooke, who had just arrived in Prague, and who has throughout the whole period of his service as Baptist Commissioner for Europe been in close personal touch with the President, forwarded the following letter:

*To His Excellency T. G. Masaryk,
President of the Czechoslovakian Republic.*

Your Excellency: May I on behalf of the Baptists of the world, whom I have the privilege of representing as their Commissioner in Europe, respectfully express to you the deep and sincere sympathy which the news of your great loss will everywhere arouse among them? In their name, and especially in the name of the millions of American and British Baptists by whom your Excellency is held in high honor, I would beg leave to offer condolences and to assure your Excellency that in the prayers of multitudes you will be commended to Him who is the Source of all comfort. May His strength be granted you to bear your heavy burdens of sorrow and of responsibility!

I have the honor to be your Excellency's very faithful servant,

J. H. RUSHBROOKE,
Baptist Commissioner for Europe.

On behalf of President Masaryk his private secretary has expressed cordial appreciation of the message.

The Best Mattress is Made Better by Using a Quilted Mattress Protector



TIRED!

A good night's rest is certainly worth while. The pleasantness of switching on darkness—slipping between the clean linen and sinking luxuriously onto

a mattress which is not too soft, but so comfortable. Your sheets and quilts are constantly washed. But it's impossible to wash a mattress. Our Mattress Protectors will keep mattress fresh and clean. They are made in any size and are quilted so that they remain soft and light and fluffy in spite of washing and continuous use.

This quilting was originated by us back in 1891. Ever since, we have been developing our products to the quality we are maintaining. See that the Excelsior trademark is sewed to the corner of every Protector you purchase.

A single trial will convince you

The Excelsior Quilting Co.
15 Laight Street, New York City

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"I WAS BLIND, NOW I SEE"

Some time ago a patient came to our clinic asking to have his eyes treated. After examination I told him that I might be able to do something for him if he would stay in the hospital for a while. When he entered the hospital he could only see enough to get around, but was not much good for work. When I operated on his eye he seemed to be very nervous, and although I told him many times to hold his eye still and keep looking at one place all the time, he persisted in moving his eye from side to side. He moved twice at the most critical stages of the operation and lacerated tissues which I was not planning to cut. The result was that his eye became covered with blood so much that he could not see as much as he could before the operation. He then became excited and begged me to tell him whether he would be able to see or not. I could not tell him at once because I didn't know how much damage he had done by moving. He then told me that he was the father of five children and they all depended on his sight for rice to eat. His moving was an effort to see. He was so anxious to receive his sight, that he could not refrain from the effort to see while the operation was in progress. His story as he told it was so touching that we were all moved to sympathy. I was in considerable suspense for a day until the time came to remove the bandage and look at his eye. The next day I went to the ward where he lay and loosened the bandage. As I unwound it, fold after fold, I prayed that God would mercifully give him his sight. When the bandage finally fell away from his eyes I said, "Do you see?" and he said "I see." I said, "How many fingers do I hold up?" He said, "Three." I held my hand as far away as possible and said, "How many now?" and he said "Two." His face showed the joy he felt, for now he could go back to his farm with the hope of being able to provide for his large family. We took pains to tell him the gospel story before he left, and while he had not progressed to the point of accepting this new religion in the few days that he was in the hospital, I think that when he returns to his home in the country he will go to the church at that place and learn more about it. It is in this way that many of our converts are won.—*Dr. Charles M. Leach.*

A Permanent Income

Life Annuities on One or Two Lives

On one life the rate of income varies from four to nine per cent a year, payable semi-annually.

On one or two lives the rate varies from four to eight and three-tenths per cent a year, payable semi-annually.

A survivorship agreement provides a permanent income for two lives.

For annuity booklet and samples of single and survivorship agreements, please address

CHARLES L. WHITE

23 EAST 26th STREET, NEW YORK CITY

The American Baptist Home Mission Society

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All books reviewed by Missions or recommended for Mission Study or Reading can be secured from our nearest house. Send for a circular of *Model Missionary Libraries*.

Four Important Dates

At Atlantic City, The General Board of Promotion adopted a Convention calendar of four important dates, which are suggested to every Baptist church in the Northern Baptist Convention.

PRE-PAY-UP-DAY JUNE 24

Pay in advance the amount due on your pledge for the first quarter ending July 31. If you have not done so when this issue reaches you, do so before July 31.

PAY-UP-DAY OCTOBER 28

This date marks the completion of one-half of the new fiscal year, and all the missionary societies will have had to meet one-half of their annual expenditures.

PAY-UP-DAY JANUARY 27

It is a good time to begin the new calendar year with three-fourths of your pledge to the New World Movement paid.

PAY-UP-DAY APRIL 27

This is the last Sunday in the fiscal year, which will close three days later. *It also marks the end of the period covered by New World Movement pledges.*

OUR FINANCIAL GOAL FOR THE YEAR, \$12,130,456.03

While these pay-up-days occur every quarter, it is important that church treasurers should make remittances each month to their state directors of promotion.

"PAY UP" not "CATCH UP"

**THE GENERAL BOARD OF PROMOTION OF
THE NORTHERN BAPTIST CONVENTION**

276 FIFTH AVENUE

NEW YORK CITY